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1855 D'Urban Oct. 3. 1855

The Right Revd
The Lord Bishop of Natal.

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My dear Lord, [C.F. Mackenzie]

The Ven. The Adn has just reminded me that it is your Lordship's wish that I send in a monthly report of my doings here. I beg to do so, — reluctantly however — as I feel it difficult to write about myself. Missionary reports are never believed, & we are but too apt to be deceived in matters which personally concern ourselves. I wd rather therefore work & have others report of me. —

I am now, however, thank God, fully at work, & am full of hopes as to what, D.G., may be done here. We have at last, after a delay of 2 months got a building which for a while will do very well as a Chapel. Our own house here is small, & beyond making prayers with our servants & any others who might be at hand twice a day I c^d^ do nothing. In ye morning these meetings for prayer consist, in general, solely of our servants: in ye evening I think we may have an average of 6 strangers, & on Sundays 12. –

Now we have reading Classes & Evening Prayer with religious instruction & Catechising every evening, & Divine service twice on Sundays. This was begun last Sunday. A Statement of ye Attendance is enclosed. –

I had hoped to be able also to do something among ~~the~~ the Kafirs at Pine town, & had a most interesting conversation with ye refugees on ye subject, but I find it impossible with my other duties to do so.

Of my 2 disciples, Joseph & Benjamin I can speak well. Of course they are not always what one c^d^ wish them to be, – it were vain to expect that, – but when reproved they are always patient & humble, &, I believe repentant & desirous of amendment. Besides them there is another boy here whom I have known long, & who has of late given many tokens of ye work of ye Spirit & a change of heart; & is now under instruction previous to Baptism.

(Preparation for Holy Baptism is with Adults a preparation also for Confirmation & ye Holy Communion, & as it is customary that these shd follow Baptism as soon as possible it wd be well if your Lordship were to furnish me with an *outline* of ye course of instruction your Lordship wd deem necessary as a *preparation* for these holy ordinances. A real change *of heart & conduct* is to me ye best *test* of their fitness; but it is also necessary that a certain amount of Biblical & religious instruction shd be given & I think it is very desireable that that shd be defined. It is not desireable but that in their examination they shd pass through *other hands than* my own — a system then which for uniformity all were required to know wd be very desireable. Their examination of course must be oral, & a strange teacher, starting from a *point* strange or but little known to them might meet with a very unsatisfactory result.) — To return,

All this is cheering & cause for thankfulness — I have indeed much cause for thankfulness — my wife's health is good — ye Adn & his sister are full of

Kindness & Xn love towards us, — & I firmly believe that God's hand is powerfully at work to ye Conversion of ye Kafirs. —

Only one thing is wanting, & that I hinted at in my last note, — a home for our Xn converts. _They must have a home_. & if that home be among their heathen friends, old companions, & filthy associations, how often will ye good seed be rooted up, & ye fruits of faith blighted & destroyed before it had well nigh taken root!

To this I know it may be replied, that ye Xn's trials are _meant_ for him to bear &c.

But how dreadful must it be to be in ye midst of all that is evil without even one good influence! How few among advanced Xns cd bear such a test — much less a _child in ye_ things of _God_!, &,

In this country it is quite clear that Xn servants _can not always_ be employed within reach of their Pastor: their home must therefore be where their Pastor is or else they ~~will~~ must be entirely cut off from all ye ordinances of Religion. Also, there are no servants, no, not in any Country, between whom & their masters, it is not desirable but that at times a separation shd take place. This will happen, at times with ye best of svts & ye best of masters.

"peasants & Xn ones especially cannot at all times find employment which will suit them. Where then are they to go to when out of employment?"

These are but a few out of many reasons which to me make it essential that we shd have a *Mission station in the immediate neighbourhood of D'Urban.* I trust your Lordship will forgive me for speaking so strongly, but I feel it too deeply to do otherwise. I feel convinced that if some such provision is not made all our efforts will be vain; so far at least as a *visible* result is concerned I am sure it will be so. The Wesleyans here are doing nothing worth mentioning. Mr. Spensley told the Adn & myself that we might think ourselves fortunate if we cd bring together 6 people to our school & said that they had seldom more. This I attribute in a great measure to the want of a *home* for them — A want which I trust, God helping us, we may be able to overcome. Our influence must be brought to bear upon the *Mothers* & *Children* without which I fear our labours must be much retarded. ——

What I wd propose then is, that a grant of land be procured - suitable for a native village within a short ride of D'Urban, & a plan of a town be laid out exclusively native, & I doubt not but that before long we wd have a flourishing Missi there, & the land being ~~sold~~ resold or let to such as might wish to join with us.

This then I submit to your Lordship's consideration - ~~hop~~ & trust you will forgive me for presuming to suggest so much. I shall be anxious to hear what you think of it - as even the hopes of seeing it accomplished in time wd do much to urge me on to the work. -

When your Lordship was in England I wrote requesting your Lordship to procure for me some Scripture prints to help me in instructing the Kafirs. If you have any to spare I shd be very glad of them as some which I have occasionally been able to borrow I have found extremely useful.

Perhaps I ought to have informed your Lordship in speaking of Pine-town that the reason why I ~~cd~~ can not do anything there among the Kafirs is that they being at work all day long & meetings must be held at night - & then they are so scattered & divided that in ye wet season it is impossible at night either to bring them to-gether or go to them.

Commending ye work & all engaged in it to ye protection of our Al-Mighty Governor,

I am,

My dear Lord Bishop,

Your faithful svt in Xt

R. Robertson.

6 PAID

Prepaid

The Right Revd
The Lord Bishop of Natal
Pieter Maritzburg

Sunday Services at P. Town

Aug 19. present 24 adults & 16 children = 45
— 26 — 33 — 19 — = 52
Sep 2 — 24 — 20 — = 44
— 9 — 19 — 9 — = 28
— 16 — 39 — 21 — = 60
— 23 — Mr. Lloyd officiated —
— 30 — no service — y Church in ruins & every one suffering from y effects of y rain. —

Sunday services with y natives in D'Urban.

Sep. 2. 13 present.
— 9. 11 —
— 16. 12 —
— 23. 6 —
— 30. 29 in y afternoon & 27 in y evening. —

Average attendance at daily family prayer. 6.

Numbers present at evening classes for secular & religious instruction commenced on Monday last —

Oct. 1. present 8. Oct. 2. present 12.

P. S. It was my intention to have sent this by Wednesday's post, but so many interruptions took place that y hour went past before I was ready.

On Wednesday there were 16 persons present at our evening meeting & last night 10. —

One great cause of irregularity will be y want of a bell to call them together. — Last night several were just coming as we were leaving an hour & 3 quarters late!! May God have a bell!

R. Robertson

Extracted from my Journal R. Robertson

D'Uri

My dear Lord,

Two months have n
my last report was a
that time I twice saw
two or three communicat
us, which may account f
I hope in future to be n

Your Lordship is alre
with most of our doings
is but little for me to
I enclose a list of y a
school, by which you wi
exception of one week, t
-ally increasing. The
also improving. On Sunda
present at y Afternoon s
& in y evening 44. I
to them our custom of s
ing to our ability" a port
with which God blesses u
into which they entered w
& I intend to commence y of
next. I have no doubt

'Uriban: Decr. 4. 1855

e now gone bye since
s sent in! During
aw your Lordship &
ications passed between
t for the delay, but
e more regular. –
already acquainted
ings here, so that there
to write about.
the attendance at the Evening
will see that, with the
k, the numbers are gradu-
Sunday services are
nday last there were:
d service 40 persons
I then explained
of setting apart, "accord-
portion of the blessing
us for His service
with much interest –
the offertory on Sunday
lt but that often the

offertory will be small, sometimes nothing: the smallest coin being ye 3d piece will make it impossible for most of them to make an offering much oftener than twice a month. I think, however, that in country places it wd be advisable to take offerings of grain or fruit of any kind in lieu of money.

On Tuesday last ye Adn C.F. Mackenzie & myself, rode down to ye Umlaza, according to appointment, to see ye ground recommended by Mr Fynn for a Mission Station. The river was rather full so we did not cross, but had a good view of ye place from a little hillock on this side. It seemed to us admirably adapted for our purpose. Numerous little hills & valleys - covered with trees, & here & there studded with Kraals. It is ye nearest piece of available land to be had in this neighbourhood (9 miles from D'Urban) & in a locality where ye Missionaries may make themselves useful among ye white as well as ye black population. Another advantage in having this place is that it is well suited to form a centre for our coast missions: Mr. Fynn al-

-so, whose power as 3) a magistrate & chief is more than equal to that of the greatest native Chief in the country, is very friend-ly to us, & fully disposed to throw his whole influence into the work, - which he cd not do so well any where else. 7'

Our plan for working it in commencing wd be that the Adn. take my evening du-ties in town from Thursday to Satur-day night inclusive - & that I ride out there on Tuesday morning & remain there until Sunday - ride from thence to Pine town - come home to D'Urban at midday - take afternoon & evening service - go to Tuta's on Monday remain in D'Urban until the Thursday morning when I wd again return to the Umlazi. While there I might live at first in a Kafir hut & devote myself to religious exercises & teaching & the first work I wd propose to undertake wd be the erection of a simple edifice for the worship of God. -

This as a commencement, I think wd be quite sufficient - & our complete system wd gradually develope itself. -

Industrial & Agricultural schools wd all in due time fall into their proper places: & to undertake this part of ye establishment I know of none to recommend to yr Lordship better than Mr Fea of Pine Town - of whom I spoke when you were down here. He is truly penitent for ye errors of his past life; earnestly seeking to know better; knows Kafir, - not critically but sufficient for all useful purposes; brought up to ye sea he can turn his hand to any thing; & having been connected with brick-making & building ever since he has been in in ye country, I think him admirably suited for ye work. ——

Such then, my Lord, wd be our plan in commencing - (other principles & plans will no doubt develope themselves as ye days go bye) - a plan which I wd most earnestly recommend to your Lordship's consideration. It is undoubtedly ye best place for a mission station in this neighbourhood - & I am most anxious that our Church shd have it, & ye sooner ye better. We are quite strong enough to undertake it. The work here, I am sure, wd not languish by my absence. *The Adn* wd take my place in ye performance of divine service, & ye imparting of religious instruction – & *Mr. Robinson* Junior whose assistance I have found most valuable wd I hope take my place in ye other *department*. I think this is perhaps ye 1st time I have mentioned Mr. Robinson to yr Lordship. Shortly after commencing ye school he voluntarily offered his services as a teacher – they were of course accepted – & without being absent a single night – he has continued to be most useful to us. As yet I have made no proposals or suggestions to him – he has been working entirely out of goodwill, but with yr Lordship's permission should it meet *his* views, I wd recommend that he commence a course of study preparatory for admission into yr Lordship's School in P. M. burg & that after he has approved himself in ye School here & when another can be found to take his place, he be admitted to that - as a reward for past services & a preparation for higher work.

Trusting yr Lordship will excuse this long letter, & forgive me for venturing to suggest so much, believe me,

My dear Lord,
Yr. faithful Svt. in Christ
R. Robertson.

P.S. I have just had yr Lordship's note about the ploughs. I will attend to it. Accounts from the "Lady of the Lake" are good, but the wind is still contrary.

The 1st Offertory was made in the Kafir Ch. yesterday - & it amounted to 1/9. This is small, but I am satisfied with it as a beginning. It was entirely voluntary & unprompted - & many of them seemed to have forgotten about it.

R. R.

Abstract of attendance at d Kafir Evening School

Oct 1. 8
— 2. 12
— 3. 16
— 4. 10
— 5. 12
— 6. 17

Average. 12.

Oct. 8. 18
— 9. 18
— 10. 15
— 11. 15
— 12. 12
— 13. 15

Av. 15

Oct 15. - 15
— 16. 17
— 17. 11
— 18. 10
— 19. 15
— 20. 8

Av. 14

Oct 22. 15
— 23. 14
— 24. 18
— 25. 17
— 26. 11
— 27. 13

Av. 15.

Oct. 29. 12
— 30. 17
— 31. 22
Nov 1. 20
— 2. 23
— 3. 25

Av. 22.

Nov. 5. 29
— 6. 26
— 7. 21
— 8. 25
— 9. 38
— 10. 13

Av. 25

Nov 12. 19
— 13. 21
— 14. 25
— 15. 37
— 16. 34
— 17. 24

Av. 27

Nov. 19. 34
— 20. 39
— 21. 27
— 22. 27
— 23. 30
— 24. 21

Av. 29.

Nov. 26. 25
— 27. 27
— 28. 26
— 29. 40
— 30. 40
Decr. 1. 29

Av. 31. —

Extracts from my journal.

Nov. 3. Accompanied by my wife I again visited ð Kraal of Ututa for ð purpose of preaching to ð people there. We had had occasional showers of rain during ð day, & I much expected to find ð congregation in our open-air-church but small. It however cleared up before we got there, & we were much gratifyed to find a large aſsemblage of people awaiting us— The same number of women & children as on ð former occasion & a good many more men - including Ututa himself. On our 1st visit there were no seats for us to sit down upon, but this time they had very kindly provided us with a nice mat spread out upon ð ground, & an old soap-box covered with a red handKerchif for a seat. This was all cheering & encouraging, & when they were all aſsembled - having first implored ð help of Him who alone can make our labours effectual, I recapitulated much I had said on my former visit about God - His name - His might - His love in sending His only Son to seek & to save ð lost & ended by earnestly exhorting them to repent & believe on that Son as their Saviour & Lord. —

I also spoke to them of Holy Baptism as ye way by which converts are admitted into ye Xn Ch: & earnestly besought them to prepare for that holy Rite. —

After ye service several of them professed their willingness to learn to read, but I fear but little can be done in that way by a visit only once a week.

Before leaving I went to a Kraal on ye opposite side of ye valley — where I was told there was a sick man. On my approach ye poor creature (who had been told of my coming) crawled out to ye door of his hut; & a more emaciated pity-able creature I never saw. His hair was all in dis-order — his body was reduced to almost a skeleton — & his eyes were staring wildly. I sat down beside him & began to talk. I asked him how long he had been ill? He said since last year when ye mealies melies were green & that he had been given up as hopeless by all ye Kafir doctors. I spoke to him at considerable length & amongst other matters

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asking him about his cattle he answered: "Nantsi izikumba zazo." I asked if they had died.– He answered, "Gazihlabela intongo.". I then pointed him to Him who is ye true sacrifice of which this is only a shadow – & bade him farewell with a promise soon to see him again.–

——— Had a visit today from Umfokazi & Usompentshana. The former wondered very much that I, an umfundisi, shd be so short-sighted as to live in town – & urged me strongly to go to ye country where there were many people & teach there. He pointed to ye river Umgeni Umgeni & said ye Kafirs in D'Urban were just like ye water in that river they were always coming & going – never abiding in one stay – & that I wd not be likely to do them much lasting good.–

The comparison is interesting but ye inference untrue. we know that ye seed sown will always in God's own time take root & bring forth fruit – It is for us to sow, & to wait for Him to give ye increase. Town &

country work, however, ought always to be combined when possible ——

—— It has frequently been said by travellers that in foreign lands, the 1st words learnt by the natives on first coming into contact with the ~~natives~~ English are generally the most filthy & abominable in the language e.g. Bruce & Abdeel who have each given instances of it. I have met with the same thing in several instances among the Kafirs; some of whom may be found to use the most ugly E. oaths without scarcely knowing another word in the language — The word by which they express the act of boxing is an example of this - ukubagelana - derived from b—— r. —

The following words underlined have lately occurred to me & are not to be found in the dictionary

Ugobo lwami impela. Inala.
Izilonda ziyabikla.
Ngiyajiyela ukukamba. Ukumamboza
Ebuza. Imbugwane. Ngiko.

1856. Jan 14 Rev. R. Robertson, D'Urban to Bp of Natal, P. M. burg

(Mackenzie)
preparing for Umlazi Mission. The Bp. & D
determine site tomorrow. Welcomed by people,
& hear his "good news" —
At town mission av. attendance in Dec; 30, in Nov, 32
but progress —
Umgeni work profitless.
On polygamy, R. always secured condemnation
from "the Kafirs own mouth." In the early Church there
were proselytes for 20 yrs —

Ncayabula baptized —

" Mar. 26 " Umlazi work going on favourably — Temporary
houses built. 2 acres sweet potatoes planted; bricks
being made —
Isipingo work with Umlazi will be enough for R.
— v. glad when set free from Durban etc —
Mrs. R. better — v. grateful to Bp for offering
to meet expenses of her illness, but the R's can
do it —

1857 — see next folder. enclosed

1858. Report on Umlazi Mission. R Robertson. & "Seeing & Hearing" by Anne Mackenzie

Jun. 1 'The kindly fruits of the earth" petition — Mealie crop a total failure or v. poor.
18 to 25 depending on R. for daily bread. R. went short with
natives — "a Hand unseen supplying all our wants" — New crop good.
Cottage by sea finished. Circle extended. Children coming daily.
Harry (Abraham's son) & Billy son of Mr. Fea —
Story of Abraham — "How is it the English are such fools in religion? In things relating to this world they are men indeed, but in religion they are fools" ... The Queen of England
punishes wicked people, obliges them to do right. Her soldiers march
with one step! — But in religion every one does what is
right in his own eyes — one teaching a fragment of truth here,
another there, many opposing all others ... (Abraham once a Wesleyan)
etc etc
Ujubu (Christina) & her uncle. Kafir treatment of a cracked skull (scraping) & of pneumonia (boiling water)
Lent & Easter. Two Baptisms.
Simile of cattle crossing a stream —

Natal.

Rev. R. Robertson

1857 Report on Umlazi Mission (cont^{d}) Rev. R. Robertson

Jan 5. Ululu's death — Burial ; Devoted nursing by wife & mother.

Visit from the Arch^{d}. C.F. Mackenzie & Miss M. A tour to Umkomanzi.

In Ap. the Mackenzies moving to Umhlali.

May 14 Work began at Enwabi (out^{n}.) Many old men who had seen the days of Ishaka & C^{n} Gardner Capt. Allen Gardiner, 1835. His address historical — 1st Before Ishaka, 2^{d} Ishaka, 3 Coming of English 4 Coming of Gospel. G^{t} interest Carnegy at Umlazi — Children at meals. Refugee girls from N. of Zulu country, took them 9 days to reach the Ingela, travelling at night, sleeping in forests by day. Pray for their conversion.

May 26. Uyosefa Mabuto absconded bec. of debt — R. to search for him — Ref. to M^{r}. Brickhill

June 1. Joseph Africander ill

June 3. Visit to Enwabi — one spoke with great admiration of his old chief Utshaka ... no need to look long for him. He was so tall & powerful he was recognised at once .... instituted games among them"

June 6. Death of J. A. quiet sorrow of Xtns

D'Urban. Jan. 14. 1856

My dear Lord,

I beg to thank you much for your kindness in giving me Cricket & the means of keeping him. I am much rejoiced to here that there are no difficulties in the way of our commencing the Umlazi mission at once. I am busy preparing for it. Fea with his wife & family will be there tomorrow & we shall commence work immediately. The Adn & I go out tomorrow to determine upon the site. We shall not at first incur any very large expenses. There are several 2nd hand carts here, one of which I think we may buy cheaply (£10 or 12.) I shall arrange to have it taken out behind some neighbour's cart or wagon - & I hope either to hire or purchase Oxen from ye Kafirs on ye spot. The people are afraid of strange cattle coming there, & I am sure they are willing to make some such arrangement as will keep cattle which visit ye town from coming among theirs. - What few things we require from town we may get conveyed to within about a ¼ of a mile of us by wagons from ye Isipingo & else where which are constantly passing.

Last week I made a visit of 3 days to ye locality & was most kindly received by ye people every where - in two instances, I mt. say, joyfully received. - Every new Kraal that I came to - without directly answering all their enquiries

as to who I was & where I came from -
I told them that I was only going about
(ngi hambelanje) & that I had good news
to tell them - & when a considerable
number of people had gathered together
& their curiosity had been sufficiently
excited - I began & told them who I was &c
told them the tale of God's love to man -
that hereafter we w^d see much of one
another - & that my object w^d be to
improve their condition here & prepare
them for a better world. We are
weak - but our prayers have been
so abundantly answered in regard to
this thing that I cannot doubt but
that God's blessing will follow our
labours. —

The mission in town prospers. The numbers at present are not as large as on the previous month. The average of attendance in Decr. was 30, in Nov. it was 32. But several have made considerable progress in learning to read & write. We have a class of 6 who are reading the book of Psalms; & of several I hope to see them apply for admission into the Ch: before long. No Kafirs belonging to other missions come near us except one (William) & he is not baptized. He is a constant attendant at our meetings, & I trust ere long that he will become one of us. He with another boy is reading English.

Umgeni work prospers. One poor man who died on Old years day - I hrist is now where there is neither pain nor sorrow. Before he died, he said he was sure that what ye Umfundisi said was true — that he was going "enkosini" & exhorted his wives to be good & "listen" to me. —

As regards yr Lordship's question to ye Adn. about my preaching with reference to Polygamy: I made it a rule from ye first never to say any thing in palliation of their being in that state without also at ye same time condemning ye practice. & I have never in any case failed to procure that condemnation from ye Kafir's own mouth. The great thing is to get them to come & be taught — men, women, & children. & if we do not admit Polygamists to full Church membership we are sure by not doing them away, to get the young generation. & Polygamy will die its own death. In the early Ch: we read of proselytes being Catechumens for 20 years & of others who deferred their Baptism in order that they mt. live on in sin. - Bad as such a state is it is better that it shd be so than that all shd be lost. -

Pray for us & believe me
ever yrs very ffy in Xt
R. Robertson

The Ld Bishop of Natal
P. M. burg

D'Urban
Mar. 26. 1856.

My dear Lord,

I cannot let another post go bye without writing. I have been so much occupied of late that it has been difficult for me to find time for either reading or writing – beyond what is necessary for me to do my work.

Since ye date of my last (Jan. 14.) Usajabula has been baptized – an event which gave us all much pleasure.

since then, however, the numbers attending our school in town have much fallen off - 14 having been about our average of late: 7 of these however, are constant attendants who are making considerable progress in reading & writing. - The Umlazi work is going on favourably - Temporary houses, stable &c have been erected (to which we hope to remove on Monday next); 2 acres of sweet potatoes (excellent food for Kafirs) have been planted; & bricks are being made for the erection of more permanent buildings. -

I am very much interested in the Isipingo work. That with the Umlazi Mission (to be done properly) will, I think, be enough for me. I shall, therefore, be very glad when circumstances permit me to be set free from Clairmont, the Bluff, & D'Urban.

Your Lordship knows all about my dear wife's illness. She, thank God, is now able to be about again, though still very poorly. The change to the Umlazi will, I am sure, be a great benefit to her. We are, both of us, extremely grateful to your Lordship for your kindness in offering to bear any expenses which during her illness we may have incurred. I am happy to say they have not been greater than we hope to be able to meet – but we are not the less grateful for your Lordship's kind thought.

Believe me
My dear Lord
Very faithfully yrs.
R. Robertson

The Right Revd
The Lord Bishop of Natal.
P. M. burg

2 Extracts from Journal - vett 6689/58 91

~~1857.~~

1857 Jan 5. "Ululu ~~(This is ye man whose name is mentioned in "Keep & Keep")~~ day by day getting weaker & weaker - But as his body loses in strength his faith grows stronger & stronger & hope brighter. He is very good & never tires of hearing me read & pray with him - & often as I pass bye may be heard his clear voice, which is not weakened by his disease, saying, Ngena Mfundisi (come in Mfundisi). & when I happen to be long in coming to him he will send for me to read & talk to him. For some time we have been in ye habit of having ye Evening Kafir Prayer in his hut, at his request, in order that he mt. join with ye others in ye service of God."

Jan. 15. "Early this morning, long before it was light, I was awakened by ye cries of Ululu's wife & mother, he having quietly passed away to another & a better world while they were asleep. "Ululu akaseko! Ululu akaseko"! (Ululu is not! Ululu &c) I shall never forget these words. Their grief was most violent - wailing & lamenting in a manner that wd be difficult for any one to conceive of who had not heard it: so unlike ye quiet resigned grief of ye Xns

In the Morning, as soon as it was light, the Kafirs set to work & dug his grave – & before the sun had been long above the horizon we had committed his body to the grave. A great many Kafirs were present – & were much affected by the service. When the body was lowered into the grave – a fresh wail of sorrow arose from the poor wife & mother. I waited for a moment until they were quiet & then went on with the service. It was very heart-rending to hear the loud sobs which every now & then came from the afflicted women.

I cannot close this account of poor Ululu without a word about the almost unparalleled kindness & attention with which he was nursed by his young wife & mother through a long illness of ~~nearly~~ more than a year. I cannot say that I ever saw him impatient, but for several months before his death – his back & sides were covered with sores in consequence of his always being obliged to lie in a recumbent position – & these sores became so large & painful that he was constantly requiring them to move him every few minutes – & often I have seen them sitting by him for hours together supporting him in a sitting position until themselves were stiff

& sore – & so tender & gentle were they with him that I was often forced to say that were it to please God to make me sick for a long time I could not wish to nursed by better nurses.]

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The poor mother, ~~I am sorry to say~~, is a ~~very hopeless character~~ ~~She~~ is one of those who have been long under the influence of Missionaries & civilization without embracing Christianity & I fear she is further from it than if she had never heard of it. At least to us it seems so. He who turns the hearts of the disobedient knows. The widow is a ~~simple~~ young and unsophisticated ~~young creature~~ of her I have hopes that if she remain in our neighbourhood she may by God's grace become a Xn. I have had several talks with her into which she entered with great interest. At first she was extremely shy in talking to me – & the first time she seemed suddenly to overcome it was once when I was telling her of the trials & sufferings we had to endure through life. It seemed to touch a chord within her heart – & she at once began & told me a long tale of her

her trials before her marriage & since –
In ye end of this month (Jan.) ye Ven. ye Arch-deacon & his sister came to ye Umlazi, hoping to pay us a lengthy visit.

Feb. 25. "Miss A. Mackenzie landed & joined her Brother & Sister at ye Umlazi on ye same dy. We are now a good sized party, & it is very cheering to have ye company of such good people.

A tolerably correct idea of ye working of ye Mission at this time may be gathered from ye little book, "Seeing & hearing" published in ye "Mission Field.

April 13 – 25 – was occupied in a missionary tour to beyond ye Umkomanzi – an account of which I sent to some friends at home directing them to send it on to you – I wd have sent it to ye Society first, only (though interesting to friends) I thought it wd be so little to to ye general reader that it mt never appear in print –

In ye end of April ye Archdeacon & his sisters left to make preparations for a removal to ỿ Umhlali. "The school will miss them much."

May 8. "Four new pupils to ỿ school today."
— 10. "Began having Ubenjamin & Umajabula come to meals with us in ỿ same room with us at a second table." — (~~See "Natal Journal" p. 220~~)

Our object in doing this is twofold:- 1. That we may better train them up in Xtn habits of order & propriety; & secondly that we might make them as comfortable as possible ~~for them~~ – In fact to make ỿ Mission a home to them. For Xt's sake they have left their heathen homes where they had ỿ sympathy of brothers & sisters – & their mothers to prepare their food for them. To prepare food, by all ỿ processes of digging, planting, cooking &c, is ỿ especial work of ỿ Kafir Mother. I myself have some very grateful recollections of their kindness & motherly care.

May 14. "Today I commenced work at ỿ Enwabi (name of a Mountain) where I purpose to hold a meeting every Thursday – & trust that in time it may become an important outpost of ỿ Mission. Many old men were present who had seen ye days of Tshaka & Captn Gardner

Capt. Allen Gardiner
1835

My address to them was a historical one & they entered into it with great spirit & interest — I brought before them ye different periods of their own history with which they were acquainted. 1. The period before ye reign of Tshaka — 2. The Reign of Tshaka — 3. The coming of ye English — & now ye preaching of ye Gospel — I asked them (ye old men) if their fathers had ever heard of an Umfundisi — "No." "What wd they have said had any one told them Natal wd one day be inhabited by white men?" "They wd have said, He is mad." "What wd ~~the~~ Tshaka have said?" "Let him be killed." I then went on to shew them how that things which once they wd have said were impossible — had taken place that one period had succeeded to another like ye stages in man's own life — & that now they were entering ye 4th — that ye messengers of Xt were clearing ye ground & putting in ye hoe — & in God's own time ye fruit wd appear — & ended by exhorting them to embrace God's offers of mercy —

Throughout ye whole they were most attentive — one or other of ye old men occasionally — starting from his seat, as old recollection of events in which he played a part were stirred up — & illustrating further what I was saying — May God graciously grant a blessing upon ye labours of this unworthy servt."

May 19. "A very poor school today - Only 19 present -

May 20. Ugudu a refugee girl aged about 14 years reached us today. She is assigned to us for 7 months, that ye part of her apprenticeship she has yet to complete -

cf Mar 3. 1858

May 22. ~~At~~ Archdeacon Mackenzie & his sisters left Durban for ye Umhlali -

About this time began our troubles with ye ~~unfortunate~~ miserable man Carnegy - of whom you have, no doubt, heard all long ago - & I shall not dwell further upon it than to say that they have been our great trial at ye Umlazi - But with trials are blended many mercies, & we had much, very much to be thankful for at ye same time.

The second table is a decided improvement giving us so many opportunities of leading them in nice orderly ways - & it is quite cheering to see how anxious to know every little propriety & to do it - Besides Usajabula & Benjamin - ~~&~~ we have 3 (sometimes 4) little school boys who dine at this table - The are all from ye Kraals in ye neighbourhood - &

we hope they may become the nucleus of a boarding school like that of the Bishop's at Ekukanyeni – Their coming however is entirely voluntary & they may be taken away by their parents at any time –

It is very cheering also to notice the improvement in Mrs Robertson's little boy Harry (the son of our Catechist Abraham Boy) ~~who~~ He is now about 2 years of age & lives with us entirely. He is a darling little boy & extremely fond of Mrs R. – & sh^{d} it please God to permit us to train him up from this tender age ~~we may~~ hope he will one day become an efficient & useful member of the Mission. – I have made this notice of little Harry now as I shall have occasionally to refer to him hereafter. –

This may be a fitting time to say a few words about one or two other parties – On Nov. 19. 1855 – two Refugee girls from the Zulu country, Uncadelwasi & Umazigosi reached us, & a few days afterwards were bound over to us by the Magistrate for three years – They ~~are~~ are not, properly speaking Zulus but come from a country to the N. of the Zulu Country – It took them 9 days to reach the Tugela travelling during the night –

& sleeping in ye forests during ye day. I asked them if they were not afraid of ye wild animals – They said that they only thought of ye death that awaited them shd they be taken.

It has been most interesting to notice ye change which has gradually come over these girls – At first they were emaciated ~~they~~ hunger & covered with a loathsome skin-disease – These soon gave way before wholesome food & proper medicines – & they soon became healthy & strong.

They had a great objection to wearing decent clothing – They said, ~~they~~ We liked to feel ye wind blow upon ~~their~~ our bodies". Again they were constantly shocking my wife by sitting down in ye dirt until they were filthy to look at – Now they take a pride in having nice clothes & keep them tidy & clean.

And then nothing pleased them better than to get a lump of fat – ~~no matter how stinking~~ & smear their heads with it, & then go out & sit in ye sun till it was melted. Now they keep their heads clean – part ye hair after ye European fashion - & cover it with a neat handkerchief or cappie - At first they looked on an A B C book or a slate as some kind of witchcraft or something very terrible that w^d cause them to forget all their old ways - & make them Umakolwa (believers). For a long time they w^d not even look at them. Now, though not very anxious to learn to read, they can both read a little & write tolerably well in round hand. - They have still 9 months of their time to serve - when they will be at liberty to leave us & go back to heathenism - God grant that this may never be - & sh^d this meet ye eye of my faithful X^ns at home - Oh let them pray for ye conversion of these poor Refugees Umadelwa & Umazigoni "& for me that utterance may be given unto me" - Miss Annie Mackenzie in ye little Book "Seeing & hearing" has mentioned several of our school-children by name - & I have several times when seeing "Umkshetshengwane" (one of those mentioned) coming regularly to school & looking so earnest & attentive, been comforted by the thought, that his coming to school instead of following idle & wicked ways like many other boys of his age - may be in answer to ye prayers of ye Faithful who have read that little book -

"The prayer of a righteous man availeth much" & it is often one of our greatest comforts - when all looks dark & cheerless - & Satan seems to putting forth all his powers against us, to remember that Xns at home are praying for us -

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May 26. Ujosefa (Natal J. p. 221) absconded - This is a very great grief to us. He is a kind, good-hearted fellow & wishes ill to no body - But lately he got into debt with another Kafir who threatened to ~~take~~ go to law with him if he did not pay him - The sum altogether amounted only to about 6 or 7 £ but he was so afraid of ye law - as also to let me know of it that he ran off - I hope however that he has gone somewhere to a distance where he is working hard ~~to~~ to earn ye required sum - May God have mercy upon him & cause him to return into ye right way - As soon as I can be spared I shall go & search for him -

May 29. "Sent for today by poor Joseph Africander He is very ill indeed (suffering from Dysentery) & I much doubt whether he can live long - The medicine I gave him relieved him a little I prayed with him." - - -

~~(Joseph Afrikander was (for he is now dead) a liberated slave, a native of Madagascar. He came to this country from St Hellena in the service of Mr Vowel Commissariat Officer to the 45th Regt.~~

Poor Joseph, ~~during the time that he was with us~~ used frequently to tell me the story of his being stolen away from the home of his childhood, & of his unspeakable delight at finding himself free — But fearing to trust my memory I wrote to an old master of his, J. Brickhill Esq. ~~require~~ in whose house Joseph told me he had received his first religious impressions — requesting him to supply me with a few particulars of his early life — in answer to which he ~~wrote~~ the ~~[illegible]~~ enclosed letter which I transmit to you entire inasmuch as it shews that while many, nay most here, disapprove of Missionaries & their work — yet there are exceptions — there are those, thank God — who can sympathize & pray for a blessing upon the great work committed to us —

May 31. "Joseph Africander still very ill - Prayed with him."

June 1. "In the afternoon I met a party of the amadoda (married men) of the neighbourhood for the purpose of inducing them to manure their gardens & to plant other things besides mealies & pumpkins - They were extremely friendly & entered heartily into all I said - & I trust that good may come out of it - The getting them together for any purpose always presents numerous opportunities of saying a word in season & when they see us anxious about their earthly welfare they are the more likely to take heed to the higher teaching, which will make them "wise unto salvation"."

"Poor Joseph Africander is suffering very greatly - but is, I trust, very good - He is very calm & patient excepting at times when the thoughts of leaving his wife & little children overcome him.""

"Little" Harry (the Catechist Abraham's son under Mrs R care) is improving very much in intelligence

& general appearance - May God's blessing rest on all our labours -"

June 3. "Started again for Enwabi accom-panied by Ungafa, Umthletshengwane & John Adams (a Hottentot) - Slept at Umnyoom's Kraal where we were most kindly entertained - The Men of this Kraal are the most money seeking people we have - they can hardly think or talk of any thing else. They ~~had~~ were all ~~gone~~ absent to a wedding - We had a nice service with the women of the Kraal before retiring to rest -

June 4. "Reached my destination early this morning - Walked on about 2 miles further to ~~an~~other Kraal where I heard that a great number of people were gathered together - One of them spoke with great admiration of his old chief Utshaka - He said if any one wished to find him, there was no need to look long for him - He was so tall & powerful that he was seen & recognized at once - He also told me of his having instituted games among them - &c -"

On my return home I found that Joseph Africander had been removed to the Station in order that we might nurse & tend him more carefully - But I have no hopes of his recovery !!

6 – June 6 – "Joseph O. died this morning at 2 o'clock. A.M. In y evening I saw that he was going & remained with him until y last – Poor man he has left a wife & 4 small children – It was very touching to see his parting with his wife – He called her several times by her name – Mary – Muttered, "Sala Kahle" (Farewell) – & then said several times over, "Ngiyamuka," (I am going), which were his last words – I was with him all y time & he was sensible to y very last – I occasionally said a prayer, repeated passages of Scripture to him – & whispered words of comfort until he ceased to breathe – I trust his spirit is at rest – I have every reason to hope it is. The sorrow of his wife was very great – but quiet meanwhile – so unlike what a heathen wd have been – so very different from y hopeless grief of poor Ululu's relatives. She came forward when I said He is dead Mary, & kissed his already cold cheek.. She looked

at him for a while & bursting into tears said, "We never quarrelled. God gave me a good husband when He gave me him, & now He has taken him away from me. – His will be done." & then she retired into ye most distant part of ye hut where she remained – while I assisted by Usajabula & Ubenjamin, wound him in a sheet & tied him to a board with piece of Monkey rope – which we were obliged to use instead of a coffin – This done I went to rest.

The Kafirs began to dig ye grave ye 1st thing in ye morning after prayer, & ye funeral took place about 11 o'Clock. – It was a most affecting service, &, I trust did good to many who were present.] —

Book of extr 4

[Trinity Sunday. "Holy Communion in ye early morning – present my wife, Miss K. O., Abraham, Usa-jabula – Ubenjamin, & Mary Africander. It was a most comforting but at ye same time melancholy service inasmuch as ye Misses Mackenzie (now at ye Umtalali), Joseph Africander (dead), & Joseph Makuto (left on account of his debt) were absent.

end

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Report of the Mission Work at the Umlazi Mission

1858

Extracts from Journals &c.

Jan. 1. "That it may please Thee to give & preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them, We beseech Thee to hear us good Lord." — The appropriateness of the above beautiful petition in our Litany has, for the last 5 months, come home to us more than, ~~to~~ perhaps, it is possible for it to do to our brethren in England — who are less immediately dependent upon the fruits of the ground for their daily bread — The mealie is the staple article of food in this country for the native population — & is also much used by the whites for various purposes — Last year the crop was in some places a total failure & in most places very poor — & the consequence has been a great scarcity of mealies for sale for the last 5 months — The number of people depending upon me for their daily bread varied from 18 to 25 — & it was a very great anxiety indeed to have to find mealies for so many. All this anxiety (& labour too) I might have been spared had I been able to buy up a supply when they were plentiful — But great as was the trouble & anxiety occasioned by this, amounting sometimes to going without my meal myself — (for I had a rule with myself never to take my full share of food when my people were without theirs) But it was more than counter-balanced by the happy feeling that there was a Hand unseen supplying all our wants.

R. Robertson

Often we were without a single melie - Our little stock wd be quite exhausted in the morning & we wd not know where to get our supper - but just when we seemed to be at our wits end some timely help wd come often from an unexpected quarter - One day in particular - the people had had a very small breakfast - A boy whom I had sent out to look for melies did not make his appearance - dinner *time* passed - no boy with melies - the sun was beginning to sink in the W. when to our great joy we observed 2 little girls coming up the Lawn with baskets of melies on their heads - They were old & musty - but we were very glad of them - & never did I pay money for melies with greater pleasure. Now the Kafirs are reaping their harvest & we have plenty - for which the Giver of our "daily bread" be praised.

Jan. 6. - A happy day today for our School children - We gave them their Xmas feast which we had put off till today in consequence of the absence of one of the teachers - who had gone to spend his Xmas at P. M. B. Pietermaritzburg

Jan. 20. The little cottage by the Sea being now finished - & my dear wife D. G. sufficiently recovered from her illness to be removed thither, we were all busy preparing for a start after dinner - She was able to ride part of the way on horseback - the rest she accomplished in a litter carried on the shoulders of 4 sturdy Kafirs - who were very happy to carry

her — more so than she to be carried ~~by them~~
She c^d not bear ye idea of being carried by a
fellow creature. She arrived safe-
-ly — not more tired than one w^d have expected
& our labours in building ye little cottage were
all well repaid by her expressions of gratitude
& happiness — 109

Abraham Boy's accident —

Our joy was soon damped, however, by ye
return of U Benjamin! who came back to
tell me that A. Boy who had formed one of
ye party had, on his way home met with an
accident — I had given them permission
to ride ye horses home & not having been much
accustomed to horses he let ye one he rode
get ye better of him he fell off — &
one of ye other horses struck him on ye head
in passing — After recovering himself —
for he was stunned for a while — it was
found that there was a wound in ye back
of his head about an inch long.

Of course I set off to see him as soon
as I heard of it, & by ye time I got to ye station
he was quite recovered from ye fright &
was relating to a wondering audience in
his beautifully expressive Kafir ye strange
sensations he felt on being so rapidly
carried through ye air — & his surprise
at finding himself on his back on ye
ground — He was complaining of pain in
his head, but we were all very glad to find
him no worse. —

Feb. 1. The change to y sea, thank God, is having a beneficial effect upon my dear wife - Change of air & scene always do good - & her health is now much restored - It is not an unprofitable change also in respect to y higher work - our circle of Kafir acquaintances is much increased & she is beginning to induce a few little ones to come for an hour or two daily to be taught - They are about 7 or 8 in number - chiefly little girls from y neighbouring Kraals - & they with her own little ones make quite ~~a~~ enough teaching for her present weak health - Her staff consists of our 3 girls Umadelwase - Umazigoze & Ugudu - Usajabula - & 6 smaller Kafir boys - little Harry & Billy Fea - & our two little Eng. orphans Harry & Tilly. With these she has prayer morning & evening (unless I happen to be there) - & a little teaching - Usajabula began Eng. with her & has made great progress - Before he ~~[illegible]~~ c. read only Kafir - & besides this I have a service on Sunday mornings for them at which y numbers vary from 15 to 40 - The old chief Ujingulu whom I mentioned in a previous report is always among y number -

As this will most likely be y only notice my space will allow me to make this time of that part of y work which is more especially my wife's, I cannot let it go without a word more about little Harry & Billy Fea. The former is y son of Abraham our native teacher - & y latter y only child of good Mr Fea who died here last year - They are both about 3 years of age. About a month ago another boy, a darling little fellow & about y same age, was given to her - & they are a most interesting little trio. They improve

2/.

1858. very much – The two former can speak Eng. as well as Kafir – & we have every hope that if it please God to spare us to bring them up as we have begun they may be under Him the means of doing much good to their poor countrymen. *

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Dissent –

The wound in Abraham's head is nearly healed but he complains of violent pains – He being unable to come out to the morning & evening Prayer – I frequently visit him in his hut. One evening, as I sat by him he startled me not a little by saying to me, "Mfundisi" (Teacher) – how is it that the English are such *fools* in religion – In things relating to this world they are *men indeed* – but in religion" (he repeated) they are *fools*." I asked him what he meant. He said, "Why the Queen of England sends her great ships & soldiers every where – punishes wicked people – & obliges them to do what is right – Her soldiers march with one step, & turn here & there as one man –

next page

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* Umjadu was quite a baby when we came here 2 years ago – & went by the name of "Pretty baby" – He from the very first manifested an extraordinary affection for my wife – & used frequently to ride home before her on her pony sometimes asleep – because he cried so bitterly when she left – Now he is with us altogether thank God.

R. Robertson

& whatever work ye English take in hand they bring it to a good result. But in religion every one does "that which is right in his own eyes — one teaching a fragment of truth here. & another a fragment there — & many opposing all others —" And a tear rolled down his dark cheeks as he said, "Oh why does not Queen Victoria at ye same time that she gives us good laws & protection from oppression & wrong — why does she not send plenty true Missionaries of her own faith & oblige my poor countrymen to do right in that respect also?"

Compare this simple language of A. with what Professor Blunt says on ye same subject in his Sermon "on ye nature of Sin" — p. 10.

Thanks be to God that ours is indeed a true branch of ye one holy Catholic & Apostolic Church: & that illiterate & unlearned as our Kafir converts are they do not need to have ye excellencies of ye regular Ch: system pointed out to them. They do not need to be told that daily morning & Evening Prayer — all ye year round is of more value than a couple of sermons once a week — or again that a regular round of teaching from Advent to Trin — by Fast & Festival gives one a clearer view of ye Xn Faith — & of ye grand scheme of our redemption than a system which leaves what has to be taught & what not — by ye individual taste & discretion of every teacher — or that (prostration being their own mode of doing obeisance to a great Chief) it is not more decent to kneel low when we pray than idly to sit or lounge.

I ought further to mention with respect to Abraham — that he feels more deeply on this point than most others having himself been at one time under ye teaching of ye Wesleyans — & many of his acquaintances are Wesleyans.

— Ugudu & her Uncle, her Natural Guardian —

See a Notice of her in last Report

Feb. 20. On coming home to ye Sea Cottage today from an excursion along ye seashore I found that Ugudu's Uncle had arrived to take her away. This was a calamity which we cd not submit to without a very great effort to avert it. She made her escape from y Zulu country at an early age 3 years ago & during that time had, D.g., been brought from time to time into contact with those whose good example had, in part prepared her for y reception of Xn teaching when at length it was offered to her. Shortly after her coming to us she expressed her desire to become a Xn & I accordingly commenced teaching her about Baptism - & for y last month had wished much to visit her Uncle & endeavour to get his consent to her becoming a Xn - but had been unable & now he was come to take her away to his heathen home. To prevent this with y law against me was no light task - but He who rules y spirits of all men was with me & helped me. I wish I cd truly describe y interview between us - & he was a most interesting subject for he knew nothing of Xtianity - & said that I was y first Missionary that he had ever spoken to. I wish it were possible for me to put on paper all that passed between us - he regularly pleading for heathenism - & I for our holy religion. It wd not, however, have y same interest to one at a distance as to y immediate actor. Suffice it then to say that it ended in his giving his full consent to her remaining with us always & becoming a Xn we promising to take care of her as our own child & not to allow her to marry any one who had not previously paid him y usual number of cows for her. To God alone be all y glory & y praise - Every obstacle being now removed to her being baptized I at once began with her a regular course of preparation for Baptism which we fixed for Easter Eve.

Kafir Doctors.

The wound in y head which Abraham Boy received by his fall from y horse quite healed up after a few weeks - but he still complained of pain in y head & y Kafir doctors whom he consulted declared that his scull was fractured & he wd never be well until they had put it right again. I was rather unwilling at first that he shd be subjected to their barbarous treatment, but feeling that in y event of his not recovering they mt say that I had prevented them taking y proper steps for his recovery I allowed matters to take their course. When y doctors came I went to be present & see what they wd do. They were 2 in number, or rather one with his assistant -

venerable looking old man both of them. When I arrived they were busy sharpening their instruments — one a broad & y other a sharp pointed lancet of their own manufacture — Having twisted a piece of bark around y latter to within about ½ an inch of y point he (y Dr.) bent it to nearly a right angle. They then made him sit down on y ground & having shaven away y hair in y locality — one of y two holding his head — y other laid open y wound with y broad pointed lancet — A stream of blood soon ran down his back & along y ground; but they never minded — he pierced his head until he reached y bone & then worked y instrument from side to side until you c^d hear it grating upon y bone — After this they washed it until it ceased bleeding — & one held open y wound while y other operated with y crooked lancet. With it he scraped away all y ligament (I suppose it is called) which surrounds y skull until y clean bone was seen — & then after examining he said he had discovered y fracture — I looked & saw a mark which seemed a crack — Whether crack or not, he (y Dr.) scraped with y crooked lance applying water until poor Abrahams neck was marked with a white stream of scrapings of his scull.

After this operation was finished they put about a teaspoonful of common salt into y wound — bound it up & told him to keep quiet & he w^d soon be well — The consequence was that he was confined to his bed for about a fortnight — after which he speedily recovered & is now quite restored —

The Kafir doctors are very rough in y treatment of their patients — Some diseases — particularly those of women — they have a wonderful knowledge of — of others they are totally ignorant — While writing y above — a young man has just come in to my room. The whole of his back & sides shew that at no very distant period they must have been skinless. The fact is — about 2 months ago he caught a severe cold which settled down upon his lungs — He began to spit blood — & altogether to be very ill — when his father in lieu of a mustard blister had a great pot of water boiled — & with y assistance of 2 others gave him a thorough scalding with it — It had y desired effect.

3. & he is now in good health — In some illnesses they have their simple remedies — but in others it is very painful to see how helpless they are — imputing every thing uncommon or incurable to y agency of some secret enemy.

1858.

Lent —

This has been a very happy Lent — Many troubles but many blessings — Every fresh trouble bringing fresh cause for thankfulness when it is gone — until at length we have come almost to say, Welcome trouble, if y millwheel go too easily round — we may be sure there is but little corn being ground —

Easter Eve —

A happy day at y Umlazi Mission. Ugadu was received into y Xn Ch: by Baptism — Her new Name is Christina.

But to make our joy complete — Umazigose one of our two other girls professed her desire also to become a Xn

Passing over a few events of interest which I reserve for a further report — D. v. — I come to June 8 — when y following notice occurs in my journal.

"Umadelwase wakolwa namuhla: igama leNkosi malibongwe." (Umadelwase believed today: y Lord's Name be praised) —

It is very happy to be permitted to be y means of bringing souls to Him — May we ever have grace given to us to do our duty towards these lambs of our Saviour's fold, & day by day build them up in y faith they have professed.

Aug. 1. The Bishop's permission having been received Umadelwase & Umazigose were baptized today. Theirs has been a very happy preparation indeed — so quiet & earnest & simple — Before going to bed on Easter Eve Umazigose came to me & said she wished

R. Robertson

to pray like Christina - but did not know what to say - & though full grown she knelt down by my knee morning & evening like a little child until she had learned to say for herself a little form of private prayer - Again on entering ye Church - many people only bend their heads for ½ a second & say nothing - Not so these converts from heathenism they must kneel down & pray actually for God's help in a prepared form of words. May God ever give them grace "to lead ye rest of their life according to this beginning"!

Their new names are Emily & Louisa

Of late ye beautiful simile of ye herd of cattle crossing a deep & rapid stream has come appropriately into my teaching both public & private - At first they all shrink back - perhaps put in their feet & start back in terror - At length one boldly plunges into ye stream & makes for ye opposite shore - not alone - but followed by all ye others - May it indeed be so ere long with respect to ye Kafirs as a nation becoming Xns!

A covering letter for E7 journal (poss those printed in 'The Mission Field' Vol 3 1858 pp 73-81, covering 1857) - referring to the 'Natal Journal' for extracts from the journal for the year 1856 & previously.

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6189
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Natal

The Rev.
E. Hawkins }

Ekufundisweni
Mar 3 - 1858 -

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Revd & dear Sir,

The "Natal Journal" of last year contained a notice of the chief events of any interest in the history of this Miſsion from its commencement to the end of the year 1856. I am afraid I am a very faulty Miſsionary in the way of sending home reports — The fact is, I have been almost entirely single handed — often with a great deal of secular work of the Miſsion upon my hands, with the English parishes of Sipingo & Clairmont to attend to besides — leaving me but very little time for writing. It is difficult also to write faithfully of ones own work. —

The enclosed is a continuation of the extract from my Journal — shewing the progreſs of the Miſsion work during the past year, & up to the present time.

Ap. 1 – Since the above was written a painful case of witchcraft has taken place in the neighbourhood of the Station – to which I was obliged to give a good deal of my time – I brought the case before the Govt & have had the parties punished as they deserved – I shall write more particularly about this wicked practice another time – In consequence of this & other hindrances which have come in the way of my writing, I have been unable to send you so much of the extracts from my journal as I had wished – I shall, D. v., go on writing from month to month until I recover the ground I have lost –

You will see that the Bill I have drawn this quarter is dated on the 13th of March instead of the 1st of April – I was obliged to do this in consequence of the great delay which ~~always~~ generally takes place in passing the Bill by the Board –

I had not intended to anticipate but I cannot close this – without communicating to you the joy which is filling our hearts for I am sure you will joy with us –

It has pleased ye Lord to turn ye heart of Ugadu - ye girl of whom a notice occurs on May 29th. This Lent has been her preparation for Holy Baptism & she will, D.V. be admitted into ye number of ye faithful by that holy rite on Easter Eve - Her "New Name" is to be Xtina. -

Believe me ever -

Your faithful, servt in Xt

R. Robertson

Sept. 1. Fetched wagons from Mooi River.
2 Unpacking
3. With Dr Kelly to Kafir wedding – Reopened Evening school 20 adults, ab
4. Studied Kafir. Mrs B. began to teach 4 children. Evening class of 30.
5. Visited Kafir kraals, encouraging. Back at 7 Evening class. Lesson on Ab
6 Prepared Sunday work.
Sun: 7th White service a.m. 40 or 50 present. Kafir service in evening. 28 or 30
8th To the kraals. Mrs B. prepared to teach women, with thimbles needles &
"did not want to work nor even to learn, they wished to rejoice about
they had always done.
9th At kraals. Talk re Utyaka – (Chaka) Kafirs say he did good, "all the
people he killed were cannibals – Heard that Kafirs are far away are
cannibals Evening class – 28.
10th At kraals – Preparation – Evening class.
11th Horse in bad condition – Study
12th At kraals – Allowed in huts for first time. Offered tywala, asked
B. tells them he wishes to learn language. Mrs B teaches every aft
Sun 14th "No two watches alike" 15 min. late. Cong. 40 or 50.
15th Kraals. Told of Creation, a few believed. Hot winds trying.
Teaches Kafir reading & writing every aft.
16th Kraals. Talk re clothes.
17th Visiting Ladysmith people. Mr Thring lending Melodian for Sun.
18th kraals Talk w Kafir who believes about Tica not Tixo. Afraid of others.
Rev. J Green authorises Mrs B to begin Lady's School. Age 3-7 – 5/- a month
above 7 – 7/6 "
Mr Scott, Presby. Minister, allows a boy to help B.
[eldest son]
19th Kraals.
Sun 21st Not 30 Congn. Offer of work from Dr Callaway's Kafirs – 2.
22. Kraals – Not much encouraged. Evening classes – transn & explanation
of Scripture or part of Sc
23 Kraals – Some wish to learn, but afraid.
24 Rested horse. Gardening. Lesson on 7th commandment.
Record much the same
29th 2 guns stolen from house of policeman (Allen) Search. [illegible]
against house of evening pupil 6 Kafirs in house. all arrested. 5 pupils
B. present at examination, convinced of their innocence

Letter to Bishop Colenso
Work for white people v. pleasing. Daily evening class encouraging –
Work at kraals a waste of time, evince no suspicion now. Numbers
come to B's house. A house Kafir "calls them 'my friends'."

p. a

Joseph Barker   Ladismith 32

Oct. 4th 18

121

My dear Lord,

In compliance with your reque
I forward an account of the last month's, w
but at the same time I must remark that
work is so regular that one days work
described would give your Lordship a goo
idea of the whole month's:—

Monday Sep. 1st. Left Ladismith to meet the wagons
which I had left at Moi River on Saturday; return
with the wagon very late, & too tired to begin to
set things in order.

Tuesday 2nd very busy unpacking &c.—

Wednesday 3rd Rode out to the Kraals with Dr Ke
to a Kafir wedding, Mrs B. very much wishe
to join us, but only having one horse & not be
able to borrow a second, she was obliged to forego the
pleasure. To day I recommenced my evening sch
had about 20. men & women besides several ch

Thursday. 4th To day studied Kafir, Dr Kelly has thi
offered us the use of the Court Room after 3 ocl
in the afternoon. Mrs B. began teaching 4 litt
Kafir children to-day. Our Evening clas
consisted of about 30. half of them women, no chi

Friday. 5th. Visited Kafir Kraals in company wit
my wife, whom I introduced for the first ti
to some hundreds of the Natives, who unanimo
declared she was not an umfazi, but an Intom
and that I must be her Father. We had sun
arguments upon the subject, which ended i
my inviting them to come & see my children
We are much encouraged by to days visit. –
the promise of a future visit to teach them
to sew, was received with much pleasure. This
I trust will be a useful opening. We d
not return till 7 oclock when our evenin
class of Adults had arrived. This Class get
more & more interesting. This evening we
had the history of Adam & Eve. Their being pla
in the garden of Eden, with the command no
to eat of the Tree of Knowledge. Their disobedie
& consequent punishment. –
Saturday. Prepared Sunday work. –
Sunday 7th. Two Services, one white in morn
& one in the evening for Kafirs, both well
attended. The former between 40 & 50. The latter
about 28 or 30. –
Monday 8th. After Breakfast went out to the Kraals
fulfil the promise made to the women to teach

to work. Mrs B. sat on a cow hide beneath the mid=day Sun! & began sewing, when a group of women surrounded her, she offered to two or three of them thimbles, needles work & but not one of them would take them. They all said they did not want to work nor even to learn They wished to rejoice about, as they allways had done; so we had nothing to do now, but remount our steeds & return,

Tuesday. Our conversation to day at Kraals turned upon the character of Utyaka. The Kafirs say he did a great deal of good to this country, for all the people he killed were cannibals. I learnt also that, there are some Kafirs not far from this, who were originally cannibals afternoon. prepared lesson for Evening. – Class still well attended, none absent. – 28 present.

Wednesday 10th Kraals after breakfast, conversation not worth recording. – After dinner prepared lesson for this Evening. Class as yesterday –

Thursday 11th To day I did not go to Kraals, for two reasons first because, my horse being in bad condition, I wished to give him a rest, 2ndly Because I wished to do a little study. Studied Kafir. Read a chapter in "Bates Coll: Lect, (wh: I have brought away by mistake). Prepared lesson for Evening. –

Friday. 12th Went to Kraals after breakfast, Kafirs for the first time allowed me to enter their huts; in fact invited me in, to drink tywala Being very thirsty I accepted the invitation, But was my astonishment, upon going out, The Kafirs actually asked me to pay for

what I had been drinking. They are very curious to kn
why I go out every day. If I tell them I want them to
learn, they all leave me, so that I say, it is to see
them, & to learn to speak their language like they speak
it themselves. Prepared lesson for this evening. School as usua
Saturday 13th Prepared work for Sunday. I forgot to mentio
that Mrs B. every afternoon has a school of little Kafir child
& women, the latter she teaches to sew.
Sunday. Both services well attended. Through having no
regular time, (I mean no two watches are alike),
was late, a congregation of 40 or 50 were kept wait
a full 15 minutes. Kafir service well attended,
few more than we generally have. —
Monday 15th. Went to Kraals, had an opportunity & told them t
account of the Creation, some few believed it, others did not. —
Returned from Kraals very tired, It is very trying now the w
is so hot. The hot winds too are very frequent & relaxing
the system. — Prepared lesson for evening. Mrs B went to cour
room, as usual to teach sewing &c. — Every afternoon I tea
my Kafirs to read & write, I am obliged to do this for I
helps making them teachers in the evening. — Evening Class
Tuesday 16th Had an interesting conversation to day at Kraal
clothing. I find some of them wish to be clothed but won
others again wont have clothes, if you give them.
Afternoon prepared lesson for evening, taught my Kafirs
read & write &c. — Evening class not very well attend
on account of a threatening storm. —
Wednesday 17th. I did not go to Kraals to day. Spent the w
of the day in visiting ~~Kraa~~ all the people of Le

Continuation of Wednesday 17th Tried to get up a singing class, or rather to get a few to practise one night in the week f Sunday. A Mrs Thring is going to give us the loan of her instrument on Sundays, a Melodian. –

Evening class as usual. –

Thursday 18th Went to Kraals, was much interested. Th Kafir, wished to speak with me alone; I think he mu have been with an Umfundisi somewhere or other, He told me that he wished to learn but that he was afraid, of the other Kafirs. He believed from his hea that there was one God, who made all things, whose name was Zeca. not Jesus. That we all have tw parts, body & Soul. & that all those who are good this life, will rise again & go & live with God in h but that the bad will go to another place, but wh that was he did not know. – He was very mu afraid of the others (Kafirs) who said there is a God of whites but no God of the Blacks. – Afternoon go up lesson for evening. Taught Kafirs to read &c. Evening class well attended. – Received a letter fr Revd J Green, authorizing Mrs H. to begin a Lady's school consulted Dr Kelly & Mr Knight about the charges, when was agreed that all between 3 & 7 should pay 5/ pe month all above 7 should pay 7/6 per month. – Evening class as usual. Mr Scott the Presbyte Minister allows one of his boys to help me in the evenings.

Friday. After Breakfast went to Kraals spoke to the Kafirs of the relation between the black & white p introduced the creation & told them the Commandments.

I also told them the History of the Flood, wh: amused them very much. – Afternoon prepared lesson for Evening
Evening No School, a Storm hindered them from coming
Saturday 20th Did a little gardening & prepared work for Sunday. –
Sunday 21st Wet day. had a Congregation of 30.
I forgot to mention that 2 of Dr Callaways Kafirs arrived yesterday, & again renewed their offer to work for me for nothing if I would teach them. –
Evening large number present. –
Monday 22nd Went to Kraals not much encouraged My Visits seem to do little good. Prepared work for Evening, (allow me here to remark that these lessons, all are either translations of Scripture read & explained, or some part of the Service explained, & sometimes the Commandments, in fact often)
Evening class as usual. –
Tuesday 23rd Kraals, Some of the Kafirs expressed a wish to learn but said they were afraid of the others. – Prepared lesson for evening. – Class as usual
Wednesday 24th No Kraals to day, It is too much for one horse, I am obliged to give him a rest occasionally. Did a little gardening, & prepared a lesson on the 7th Commandment wh: I thought quite necessary, as there are some women, who do not possess very good characters. – Class as usual –
Thursday 25th Kraals nothing occurred worth recording.

Taught part of the Commandments this Evening. & gave a Singing lesson. — Friday Studied Kafir, instead of going to the

Saturday 27th Prepared work for Sunday. Evening practiced singing for Sunday. —

Sunday. Both services well attended. The addition of the Melodian made it appear more like a Sunday than heretofore. —

Monday 29th During last night some one broke into Mr Allen's house (Policeman) and stole 2 guns. A search was made during the day, but nothing found. A 2nd search was made in the evening and a ramrod of one of the 2 guns found against the house of one of my Evening pupils. There were 6 Kafirs in the house at the time, who upon that suspicion were taken prisoners. 5 of the 6 belong to my school, all of whom I believe are innocent. I felt great interest in these persons consequently have been present at each days examination. — Evening Class all present but the prisoners. —

Tuesday 30th Was present at the first examination Spoke to the prisoners, & found nothing to make me waver in thinking they were innocent. — — Evening Class all present but prisoners.

~~Wednesday Aug~~ust 1st The prisoners were remanded for further examination. till Friday. —

My Very dear Lord,

Having fulf
in sending a [illegible] summ
I beg to say that I might hav
I must curtail. The asp
I think encouraging. My
for the white people is ver
to them, received with every
I could wish that eventu
Yr Lordship to appoint me.
ordained. My daily Evening
They never absent themselv
great interest & I trust p
lessons which I translate
of them begin to talk pecu
feelings upon certain duti
kraals must be a work of
They do not seem to evince
now, but look forward for
among them. Numbers of
house to see me, One of
promising fellow calls the
Trusting My dear Lord that
family are quite well,
Wife joins I beg to rem

Your Humble
Josep

lfilled your request,
mary from my own journal
ave said much in writing
rospect of things on the whole
My work on the Sunday
very pleasing & my visits
y courtesy & pleasure.
terally it might please
e. to this place, when I am
ing class is very encouraging
lves & seem to listen with
profit to the Scripture
t daily for them. Many
ely about their belief &
ties. My work at the
of time & patient-watching,
the slightest suspicion
for & welcome my approach
of them come often to my
my house Kafirs, a shrewd
them "my friends"
at you & Mrs Colenso and
l, a wish in wh: My
remain My dear Lord
& obedient Servant
rt Barker

At Kraals people out at gardens. Wd. like a second horse, Wd. B wd. have m
influence — Constant visits to Kraals — chief points; —

7th Kafirs want land for settlement, to resist temptations of white men —

8th Dr. Kelly to be responsible for loss of the hired Court room for evening clas
B. asks for grant of land.
Evening class has to be in a small room, once of a soldier.

10th Visiting Mr. Fuller, a Dutch farmer.

13th Kafirs think drought bec. Kafirs in Free State, the rainmakers, angry w.
the Dutch. Talk always of weather, prayer for rain asked for

17th "If I were a Dr. I shd. have no end of patients." 18th Visit from the Archdeac
lasting to 25th

19th Frightful storm. 20th River full, for days.

Sat 25th Mr. Green arrives, quite worn out. Boat wanted, wd. cost £12 Have £4

Sun 26th " just able to conduct service. Well attended, 11 comts.
Mr. Shepstone & Dr. Kelly at Kafir service in even:

28th River still impassable except at one drift.

31st Rode out w. Dr. Kelly to fix site for the Kafir village. Saw a good place
wh. Dr. Kelly kindly gave them.

Nov. 1. Diary for November

Programme much the same, but B. unwell, still much rain; flooding part of Ladysmith (Nov. 6th) B. gives lecture on Education, on 12th, one of a series got up by Dr. Kelly, "as a resource to the young men & people generally" others, by Mr. Scott, Introduction, Dr. Kelly on Colonization, & Rev. W. Ball.

Mr. Green fears I spend too much time with the Xtns & too little with the natives.

14th Dr. Kelly trying to get natives a title to land of new village.

22nd "Much in want of some Public correct time", bell often rung too soon.
Kafirs speak more Dutch than Eng."
"I hear the Bp. will be here on 17th will he hold a Confn.?" Only 3 or 4 cands.
Reading. Burton's Hist. & Palmer's Hist of Ch.

25th River rose 8 or 10 ft in night.

30th In another [illegible] Mr. Barker sick whole night. broke down in service w.
fainting fit. Congn. obliged to leave

1856. October Journal.

Wed: Oct: 1st. Attended Court, to hear the evidence against Kafirs already alluded to, Afternoon taught Kafirs to read &c. Translated an account of the Birth of Christ, Evening. Claſs well attended. all very attentive. After school had an interesting Conversation about the imprisonmen of their Companions.

Thursday 2nd. Rode out to Kraals, but was disappointed in finding that all the Kafirs were busy working in their gardens, some distance from their huts. Afternoon translated for the Comfort of the prisoners (having got the Consent of the Magistrate for them to atten the account of St Peter's imprisonment & deliveran heard Kafirs read &c. — Evening. Claſs as usual.

Friday 3rd. Attended the final examination, when the prisoners were released. Afternoon taught Kafirs to read &c. — Translated an account of Our Lord's visit to Jerusalem, when 12 years old, Leſson taught, Obedience to Parents and those in authority. — Evening. A larger number than usua They seem drawn closer to me because of the inter I took in the prisoners. Many of them wish to come and live with me, & work for nothing, sav food, that they may learn their duty. Others agai talk of leaving the town, because of the suspicion attached to them. This Evening taught Singing. —

Saturday 4th Wrote out Sermon for Sunday, Afternoon visited the inhabitants. Evening, Practised singing Tunes & Chants, &c for Sunday.—

Sunday 5th Morning Service well attended. Evening Kafir Service, more Kafirs than seats to accomodate them. Only one Form & that not ours for 40 Kafirs,

Monday 6th Visited Kafirs working in their gardens, as well as those few remaining at the Kraals. I regret very much not having it in my power at present, to keep a 2nd horse, for I am convinced in my own mind, that if Mrs Barker could accompany me there would then be a chance of effecting something, whether it be the gentleness of the fair sex or what, I cannot tell, but certain I am that they have more influence.

Afternoon taught Kafirs to write &c.— Studied Kafir Evening Class not so well attended as usual, Lesson the Commandments.

Tuesday 7th Visited Kafirs at work in their gardens & at Kraals, Some of them in the Gardens, asked me to dig a little, I complied, and remarked that the ground was very hard & dry & that we wanted some rain badly. "True" said they, "Why does not God send ~~them~~ us rain"? also, that if I had any regard for them, I would ask the God whom I serve to send them rain. This led to a long Conversation; They said they believed that there was a God of the white people, but not of the black. It was in vain, I told them we were all children of one Father & mother, & therefore God was their God too. Afternoon, taught Kafirs to read &c. — Translated part of the account of the "Call of Abram." Evening Class well attended. After school, the men came down to my house in a body, & solicited me to beseech the authorities, to make them a grant of land where they may all dwell together, and be away from the white man, for many of them found it very difficult to resist certain temptations, put in their way by 2 or 3 of the white men of Ladismith. The more difficult because of their previous bad way of living. —

Wednesday 8th This morning I received a note from Dr Kelly, wishing to see me on a matter of importance. He had received an official letter, stating that he would be made responsible for any loss sustained, in the court room, or building, so long as he lent us the room for an evening Kafir School. — I took this opportunity of asking him for a grant of land to the Kafirs, and I am happy to say his reply was favourable. — Taught Kafirs to write &c.

Afternoon, Went out to Kraals, Mrs Barker, accompanying me, although this is about the fourth or fifth time she has been out, yet, all, every one of the Kafirs came out of their huts, to see her. The head man of one of the Kraals brought us some Kafir beer, & with it a coat wh: he had only a short time given 30/- for full of holes for Mrs B. to mend. He pulled a long face when told it was past mending. After distributing a few presents, we returned, took tea & went to our evening class, now no longer in the large open Court-room, but in a small close room, (the late residence of one of the soldiers,) at present used as a school-room for the white children.

Thursday 9th. Went out to Kafirs working in their gardens, followed the windings of the Klips river for 2 or 3 miles. – Their begging propensities are very great. – Afternoon taught Kafirs to read &c: Translated lesson for this evening part of the Hist: of Abraham. – Evening class well attended

Friday 10th. Embraced an opportunity offered by Mr Fuller of visiting a Dutch Farmer some 12 miles distant. –

Afternoon taught Kafirs to read &c. – Translated or rather prepared a lesson on the Creed.

Evening class as usual, taught singing. –

Saturday 11th. Wrote out Sermon for Sunday

Evening practised singing for Sunday Chants &c.

Sunday 12th. Service well attended, 50 & upwards.

Evening Kafir service. about 35 present.

Monday 13th. Went out to Kraals Much interested in the various opinions as to the cause of the dry weather. Some think that the Kafirs in the Free State (who are supposed to be rain-makers) are angry with the Dutch men and are therefore with-holding the rain to punish them. Others again, do not think that man has power to do as he wills with the rain. but are at a loſs to know why (for I told them that no one but God had power to send or with-hold the rain) God with-holds the rain from them. Afternoon, taught Kafirs writing &c. – Translated part of the *Hist: of Abram*. Evening. Teachers & Kafirs very fatigued, the heat very oppreſsive. One of the Kraal Kafirs attended & returned much (seemingly) pleased. –

Tuesday 14th. Kraals, Kafirs petition me to ask *My God* to send them rain, or, they say they shall all die. Taught Kafirs to read &c – Translated portion of Hist: of Our Saviour. – Evening claſs as usual none absent.

Wednesday 15th. Kraals, Kafirs will talk of nothing but the weather. – Afternoon, taught Kafirs to write &c. – Translated part of the Hist of Abraham Evening claſs attended as usual, –

Thursday 16th. My horse being too tired, & also foot-sore, I walked over to the Kraals, after visiting about half of the Kraals, I was compelled to return, too fatigued to proceed further under the rays of a mid-day Sun. Afternoon taught Kafirs to read &c – Translated part of the Life of Our Lord" His Temptations before he began His Public Ministry. Evening claſs as usual.

Friday 17th Went out to Kraals, If I were a Dr. I should have no end of patients. –

afternoon, taught Kafirs to read &c. Translated lesson for evening "The unmerciful servant." Mrs B. & I rode out, hoping to meet the Arch-deacon, but were disappointed, the Arch-deacon going a round about way with Mr Green. — Evening, Class as usual. The Arch-deacon although tired was present & kindly assisted

Saturday morning prepared lesson for Sunday; the remainder of the day, in introducing the Arch-deacon, to the inhabitants. — Evening practised singing for Sunday. — —

Sunday 19. Morning service attended as usual, but few only 11 Communicants. Evening service considering we had a frightful Storm, well attended, The Arch-deacon & I walked up hoping but not expecting the Kafirs would be waiting for us. There were none. —

Monday 20th Still very wet, the river full, thus hindering us from going out to the Kraals. Such days as these are the only ones I can afford to read, Afternoon prepared lesson for evening, Abraham's Intercession for Sodom & Gomorrah. Heard Kafirs read &c — Evening class well attended considering the weather, The Arch-deacon kindly assisted.

Tuesday 21st Wet keeping me in the house Studied Kafir, Afternoon taught Kafirs reading & Translated an account of the destruction of

Sodom & Gomorrah. Evening as usual well attended The Arch-deacon present assisting. —

Wednesday 22nd Still raining, The River impassable Studied Kafir, Afternoon, Taught Kafirs to write &c Translated an account of the deaths of Ananias & Sapphira, Evening but few absent, The Arch-deacon present assisting. —

Thursday 23rd Spent the morning with the Arch-deacon. talking over sundry matters. Afternoon Translated an account of the births of Ishmael & Isaac. Evening Class as usual. The Arch-deacon present assisting. —

Friday 24th Spent this morning with the Arch-deacon, river still too full to cross.

Afternoon taught Kafirs to read &c. Translated the casting out of Hagar & her son Ishmael. Evening class as usual. The Arch-deacon present.

Saturday 25th Revd Mr Green arrived early this morning, quite worn out. Spent part of this morning with the Arch-deacon, & the remainder & afternoon in writing out Sermon, thinking Mr Green not able to do the whole duty to-morrow. The Arch-deacon left for Colenso this morning. — Evening attended practise, for to-morrow. after which attended a meeting of ~~any~~ the Kafirs to consider the necessity of getting a boat. All the men present put down their names for 5/- the boat will cost £12. We have toward that sum only £4.15. –

Sunday 26th Mr Green was just able to conduct the service, wh: was well attended, about 11 Communicants. Afternoon, Commenced a Sunday school present 9 boys, & 6 girls. – Evening service well attended, Kafir evening service well attended Leſson "The Lost sheep." Mr Shepstone & Dr Kelly present

Monday 27th Rode part of the way to Tugela with Mr Green. Afternoon prepared leſson for evening on the commandments. Evening as usual.

Tuesday 28th The river still impaſsable but at one Drift. – Aftern did a little reading. Afternoon, taught Kafirs reading &c – Evening as usual Leſson the offering up of Isaac.

Wednesday 29th Rode round the banks of the river but could not get acroſs, so much mud on each side of the river, Afternoon heard Kafirs read & translated the subject of Dorcas. Her almsdeeds & resurrection to life by St Peter, Evening as usual. Much interested.

Thursday 30th Rode round the banks of the river but still think it unsafe, returned, read &c –

Afternoon Heard Kafirs read write &c —

Translated the subject of Daniel being cast into the Den of Lions &c. — Evening Class as usual well attended. Much interested.

Friday 31st Rode out with Dr Kelly to fix upon a site for the Kafir village, but could not cross the river. Rode round the banks of the river, till we saw a good place, wh. Dr Kelly kindly gave them. Afternoon taught Kafirs &c. Evening Class. subject the Creed & 10 Commandments.

Joseph Barker.

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second place if I had had a substitute, the river was impassable.

3rd Monday. Very unwell. unable to work all day Kafir Class in the evening well attended: subject Judas betraying our Lord.

4th Tuesday Too poorly to work. A storm prevented my going to school this Evening. —

5th Wednesday. Still unwell. A fearful storm of hail no school this evening. —

6th Thursday. Still ill. no work. So much rain that we were kept awake all night by the rapid rise of the river, inundating the houses and gardens of our neighbours & obliging them to seek shelter with us. Happily for us

I cannot close my journal without again asking if I may not be allowed something for the keep of my horse, Provisions are almost double the price they are in Maritzburg and forage is a most exorbitant price, I cannot afford to buy any more, and the sickness time commences next month when all the people here keep their horses stabled, if they don't they lose them. I was about to propose sending him to Maritzburg, when Dr Kelly came this morning to say that the Kafirs at the Kraals as a body had consented to be taught daily so that now the horse is indispensable. I must ride out every afternoon, weather permitting now that such a hope is held out to me. If I can get the keep for one, there may be a chance for me in time to have my wife's help, by being able to get a horse for her, at present things are going hard, with me. —

Joseph Barker

May 28; the river still impassable but at one Drift. — Afterm did a little reading. Afternoon, taught Kafirs reading &c. Evening as usual Lesson the offering up of Isaac.

Wednesday 29th Rode round the banks of the river but could not get across, so much mud on each side of the river, Afternoon heard Kafirs read & translated the subject of Dorcas. Her almsdeeds & resurrection to life by St Peter, Evening as usual, much interested.

Thursday 30th Rode round the banks of the river but still think it unsafe, returned, read &c — Afternoon Heard Kafirs read write & —

1a. Joseph Barker (Diary for November 139 3223
1856

Saturday Nov. 1st. Prepared services for Sunday. 57
Evening attended singing class. — practising tunes &.—

2nd Sund: Morning & evening services for white population well attended. The Afternoon Sunday School about 16 present, very backward. None of them knew the Church Catechism. Kafir Evening service well attended. Subject taken from St. Matt: XXVI. The chief Priests & Rulers, conspiring against our Lord. and Mary anointing Him with ointment.
I intended to have held a service at the Kraals to day, for the first time, but was prevented, first by having no person to take my place at Sunday school as the majority are big boys whom Mrs B would not like to take charge of, and in the second place If I had had a substitute, the river was impassable.

3rd Monday. Very unwell. unable to work all day Kafir Class in the evening well attended: subject Judas betraying our Lord.

4th Tuesday Too poorly to work. A storm prevented my going to school this Evening. —

5th Wednesday. Still unwell. A fearful storm of hail No school this Evening. —

6th Thursday. Still ill. No work. So much rain that we were kept awake all night by the rapid rise of the river, inundating the houses and gardens of our neighbours & obliging them to seek shelter with us. Happily for us we had a narrow escape, Our Neighbours suffered considerably by the flood.—

7th Friday. A very exciting day, spent in rescuing property of live and dead stock from the raging swell of the river wh: had well nigh over=spread the whole of the lower part of Ladismith

No school.—

8th Saturday prepared Sermons &c for Sunday. No Practice in the Evenings as the hail Storm smashed all the court room windows, rendering the burning of candles impossible.—

9th Sunday. English Service Morning & Evening well attended. Afternoon Sunday School about 14 present. Evening Kafir service, not so many as usual Subject. The Institution of the Lords Supper and Denial of St. Peter

10th Monday morning read and studied Kafir.

Afternoon taught Kafirs to read & write &c.—

Evening Kafir Class. Scripture Subj: Agony in the Garden

11th Tuesday. Spent morning in preparing and writing a Lecture on Education, wh: I was engaged to deliver in the court-room on Wednesday the 12th.

These Lectures were got up by Dr Kelly & others as a resource to the young men & people generally, who complain that there is no amusement no literature, no books, & no places of improvement. Mr Scott gave the first an Introductory one. I am to give the second on Education. Dr Kelly the third on Colonization Mr W. Bell, I think will give the fourth, and I hope that others will come forward and aid, for I have no time to spare to write lectures. However I felt it a Xtian duty to use my feeble efforts, when pressed in so good a cause — at first I deliberated, as Mr Green so often fears I spend too much time with the Xtians and too little with the Natives. however as the weather hindered me from going to the Kraals — I thought I could not spend a few hours more usefully — taking for my motto the words of the Wisest man "That the soul be without Knowledge it is not good" Evening Class only 14 present. 6 men having left this morning with wagons. Subject The Repentance of St. Peter — The sad end of Judas

12th Wednesday. finished writing my lecture. Afternoon taught Kafirs to read & write &c — Evening 7 o'clock Lecture in Court room. — 8 o'clock Kafir Class: — Scripture Subject. Pilate giving our Lord up to be crucified. and His cruel treatment by the Chief Priests &c. before His Crucifixion. —

13th Thursday. Got up a Chapter of "Wordsworth on the Church" and read "Pearson on the Creed"
Afternoon taught Kafirs to read &c — Evening Class 15 present. Scripture Subject. The Crucifixion. —

14th Friday. Tried to get over to the Kraals with Dr Kelly, but could not. Spent the remainder of the morning with Dr Kelly + town Kafirs, speaking of the new Village. Dr Kelly is trying to get them a title to the land. — Afternoon taught Kafirs to read + write &c — Took Mrs Barker's Kafir Class of children, some of them begin to spell words of one syllable. It is difficult to get on with them, as they neither speak Kafir nor English Mrs B does not know Dutch. I try to persuade her to teach them English but she says, they look quite frightened if she speaks English to them and she certainly thinks they get over Kafir better. Evening Kafir Class. 15 present. Scripture Subject Continuation of the Crucifixion. The rending of the veil of the Temple, The Earthquake, + Resurrection of some of the Saints which slept. —

15 Saturday. Wrote out Sermons for Sunday.
Evening Singing Class. —

16th Sunday. Services morning and evening as usual
Afternoon Sunday school as usual. —
Evening Kafir service 20 present. Subject. The transfiguration of Christ.

17th Monday. Read part of Wordsworth. Read Pearson. —
Visited some of the people in town.
Afternoon taught Kafirs to read + write &c
Evening Class — as usual Scripture Subject. Christ healeth the lunatick. St. Matthew XVII.

Wednesday 18th Nov. 1856 Studied Bp Pearson, Afternoon read "Burton's History of the Church & studied Kafir. Evening Kafir school 12 present. Singing. —

Thursday 19. Studied Latin. Afternoon read Burton's history of the Church. Evening no Kafir school, a storm preventing

Friday 20th Studied Bishop Pearson, Afternoon prepared Kafir work for Sunday. Evening Kafir class 14 present

Saturday 21st Wrote out Sermons for Sunday. —

Sunday 22nd Morning service well attended. We are very much in want of some Public correct time, the bell is often rung before the time, making many too late for service. Afternoon Kafir service well attended 18 present. Subjects. Explanation of Psalm XCV. & of one of the Singing Psalms. — Evening white service well attended. Evening Kafir service well attended Subject part of our "Saviour's Sermon on the Mount" & one of the Singing Psalms. —

Monday 23rd Studied Bishop Pearson on the Creed. Afternoon read Burton's History of the Church. Evening Kafir school. 14. Subject the remainder of St. Matt: V.

Tuesday 24 Studied Latin. Afternoon studied Kafir. Evening Kafir school 15 present: Subject Explanation of sentences.

Wednesday 25th Studied Bp Pearson on the Creed. Afternoon, assisted Mr Hall to survey the land for Church. Evening Kafir school 18 present. Subject Explanation of Exhortation. —

Thursday 26th Studied Latin - Afternoon studied Kafir. Evening Kafir school 14 present. Subject "Little Children mocking Elisha"

Friday 27th Studied Bp Pearson & Read "Burton's History of the Church" Afternoon prepared Kafir work for Sunday. Evening Kafir school 13 present. Singing lesson. —

Saturday 28th Wrote out Sermons for Sunday.

Sunday 29th Morning white service well attended. Afternoon Kafir service 18 present. Subjects history of Moses & St Matt: [illegible] XIX first 12 verses Evening white service as usual. Evening Kafir service 20 present Subjects "History of Moses" & St Matt: XIX from verse 12 to 26. —

Monday 30th Studied Bp Pearson. Afternoon studied Kafir. Evening Kafir class 13 present. Subj: St Matt XX.

Tuesday 31st. Went out to Kraals, the boy to whom I have before alluded has returned, & seems anxious to learn I taught him part of his letters & told him about Christ. Afternoon studied Kafir, in wh: I make but little or no progress. The Kafirs I come in contact with speak more ~~Kafir~~ Dutch than Kafir. Evening Kafir school 11 present. Subject the remaining part of St Matt XX. —

Revd & Dear Sir,

I hear the Bp will be here on the 17th. Can you tell me, whether ~~the Bp~~ he will hold a Confirmation or no? There are only 3 or 4 Candidates. —

Yours Respectfully J Barker. —

18th Tuesday. - Read part of the 1st Chapter St. Matthew in Greek Testament. - Read Pearson Afternoon taught Kafirs to read &c - Evening class as usual. - Subject. the remaining part of St Matt: XVII.

19th Wednesday. Got up a chapter of Wordsworth on the Church Read Palmer's History of the Church. Afternoon taught Kafirs to read & write &c - - Evening Class. as usual. Subject. The first 14 verses of the XVIII. Chap: of St Matthew.

20th Thursday. Read Greek. Palmers Hist: of Church. Pearson. Afternoon taught Kafirs to read write &c - Evening class as usual. Subject the remainder of St Matthew XVIII. -

21st Friday. Got up chapter of Wordsworth. Read Pearson. Afternoon. taught Kafirs to read, write &c - Evening, no school, suffering from Head ache, & ~~was~~ and being stormy, I was obliged to go to bed. -

22nd Saturday. Prepared sermons for Sunday. - ~~Morning~~ Evening attended singing class. -

23rd Sunday. Morning & Evening service attended as usual, Afternoon Sunday school. 12 present. - Evening Kafir service, 16 present. Subject ~~the first 12 verses of St Matthew xix~~ the xix Chapter of St. Matthew. -

24th Monday. Got up chap: of Wordsworth. - Read Pearson, afternoon taught Kafirs ~~to~~ read, write &c. - Evening class. only 6 present. - Wet evening & very dark. - Subject. Our Lords riding in triumph to Jerusalem. -

25th Tuesday. Very little rain in Ladysmith, the river rose 8 or 10 feet during the night, thus preventing me again from going to the Kraals

Did a little Greek. Read Bp Pearson. Studied Kafir. Afternoon taught Kafirs to read &c – Prepared leſson for evening, – Evening, Kafir Claſs. 16 present. Subject Abrahams Servant in search of a wife for Isaac.

26th Wednesday. Got up Wordsworth. Read Palmers Hist of Church. – Afternoon. Taught Kafirs to read & write &c. – Prep: leſson for evening. Stud Kafir. Evening Kafir claſs. – 16 present. Subject Christ driving the buyers and sellers out of the Temple.

27th Did a little Greek. Read Palmers Hist of the Church. Afternoon Taught Kafirs &c. – Evening Kafir claſs. 20 present. Singing leſson. Subject. St Matthew XXI. 23 – 46. – Studied Kafir

28th Friday. Got up Wordsworth. Read Pearson. Afternoon Taught Kafirs to read & write &c. Studied Kafir. Evening Kafir Claſs 20 present. Arithmetic Subject. The parable of the marriage of the Kings son.

29th Saturday Prepared work for Sunday. Evening attended Ch: Meeting & Singing Claſs. –

30th Sunday. Mr Barker was taken ill last even= sick the whole night. A little better this morning. Went to Church but broke quite down in the service with a fainting fit. The Congregation obliged to leave. Dr. Tule thinks it a bilious & nervous attack. He has not been well for some time past. constant headache

1857. Jan. 16. Joseph Barker, Ladismith to the Lord Bishop (Colenso)

Account of work in Journals, keeps no copy of them.

Nothing done at kraals since Archdn's visit. River impassable, B. cannot afford 2/- a day boat money.

Kafir work limited to Ladismith. 24 to 30 in evening class; "escaped slaves from the Dutch Boers - who stole them when young & kept them as slaves, marrying them at pleasure - thinking thereby to retain them in their employ - however they each one effected a release from the bondage as soon as an opportunity occurred & settled themselves here under magisterial protection . . - hire themselves out as Wagon Drivers - Foreloopers, & house servants - The women wash & iron. . taught by the Dutch they make pretty good servants & get good wages". Two work for B for 7/- a month & an hour's teaching every afternoon, & in evenings, formerly had 25/- a month. Evening class - reading, write on slates, mental arith: Scripture, hymn, service. Sometimes discussion. In fearful thunderstorm "all prayed to God then". Some pray every morning & night.

Some sore disappoints - in case of own Umfika brought from Pietermaritzburg spent all in drink. One man preparing for baptism.

Room too unhealthy for Mrs B. to help in evening cl. B. sick every evening, from poisonous air . . so much wind . . door & windows shut for the sake of the candles"

After Sun. service in future, as well as Even. for Kafirs

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Jan. 1-31. Diary for January. Rain, storms, ill health, discouragements, esp. of cases seeming promising. Burial of John Mackenzie, and of little Dutch boy, Greyling, drowned when ox wagon capsized in Klip R. - B. Studies Kafir, reads, when ill, Tennyson & Tupper's Proverbial Philosophy & studies Pearson on the Creed & Wordsworth on the Church - Evening classes continue, fewer pupils. Sun services well attended.

1.a

Natal

Ladismith
January 16th/57.

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Revd & Dear Sir,

I scarcely know how to obey his Lordship's request about my Kafir proceedings — My Journals give a true account of all I have done or is being done — I do not now keep copies of them, so that the most correct way I think would be for His Lordship to refer to them & make a report thereupon. As my journals state I have done nothing at the Kraals since the Arch Deacon was here. The heavy rains here & up the country render the rivers impassable unless I pay 2/. per day boat money — which I cannot afford to do — I only waited for the settled weather to resume my duties there again; thus my Kafir work is restricted to Ladismith. The Evenings alone are devoted to the Class, which averages 24. Sometimes I get upwards of 30. — The people who attend this class are chiefly or all — escaped slaves from the Dutch Boers — who stole them when young and kept them as slaves, marrying them at pleasure to whomsoever they pleased — thinking thereby to retain them in their employ — however they each one effected a release from this bondage as soon

poisonous air. We have so much wind which oblig as an opportunity occurred & settled themselves here under the magisterial protection. The men hire themselves out as Wagon drivers - Forloopers, and house-servants - The Women, wash and iron &c. for the White population: having been taught by the Dutch they make make pretty good servants & get good wages. I have two men in my employ now, they work for me for 7/. per month for the sake of being taught in the afternoon for an hour, as well as Evenings, although they got formerly 25/. per month. As soon as their masters can spare them in the Evening they all attend the Evening Class, the men & their wives. It is about ½ past 7 oclock when we commence first by reading, then sometimes we write on slates when there are not many, as we have no accomodation for all, when we don't write we do Mental Arithmetic. We always sum up by having a Scripture lesson (The subjects are in my monthly reports) or 10 Commandments, or Creed, after which we chant a Hymn & have part of the Evening Service from Prayer Book. Then if it is not very late we talk a little. The men have various questions to ask, sometimes about the lesson we have just had, sometimes about the requirements of the Xtian life, sometimes they bring forth matters of difficulty - & ask what is their duty under the circumstances. The other Evening there was a fearful thunder Storm, which Killed some Kafirs out at the Kraals, these people were speaking of it & saying how frightened they were; they said "they all prayed to God then" "but do you think God would hear us because we pray only when we are frightened"? Some said they prayed every morning & night - others said they only prayed when they were afraid they were going to be Killed. -

I encourage these conversations, because it enables me to give such information as I am able relative to their duties as Candidates for Holy Baptism - but I often meet with sore disappointments & vexations - in the falling away of many - One of my own Kafirs, Umfika whom I brought with me from Pietermaritzburg has grieved me much - He was preparing for Baptism. The day before I went to Mr Bells he asked leave to go to Maritzburg for 2 weeks - to see his friends & to get some money due to him - I paid him his wages & gave him leave - but instead of leaving at once, finding my back turned, he indulged in sin - he did not leave this till he had spent all his money in drink - and tried to sell his

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poisonous air. We have so much wind which obly

clothes to get more money, and quarrelled & fought &c.
Many of the men are waggoners, they attend school regularly while they are here, but as they are often away for months together they are tempted & fall into sins they have confessed to me with seeming sorrow. This is a summary of my proceedings. The man Dopper is anxiously preparing for Baptism and as yet I have every hope of him. — Mrs Barkers has a class of 7 little children who come in the afternoon, but they are too young to do much with, she has been teaching them in Kafir but as they only know Dutch, she has effected little besides teaching them the Alphabet. She is about to begin English with them instead. They have had holidays since Xtmas, they will come on Monday next to recommence in English. I must add that owing to the intense heat & close smell of the very small room we occupy - I could not allow my wife to attend the Evening Class regularly - It makes me very sick every night. Mr Scott's eldest son kindly came in her stead to assist - other duties however oblige him to discontinue so that on Monday next she must resume her place at the risk of health. I should indeed be thankful if we had a commodious room with desks & forms. It is such a draw back to be so often sick, as I have been since living at Ladismith, & I think it must arise from the

Natal
Diary for January 1857.

January 1st. Spent at Mr Bells in company with Mr & Mrs Fuller. —

2nd Friday. Spent at Mr Bells' — accompanied Mrs Fuller into Ladismith & transacted business there.

3rd Saturday rode out with Mr Bell in the morning and to town in the evening to attend singing class

4th Sunday services well attended, as usual. —

5th Monday too tired & unwell to work, sat in Mr Bell's house reading Tennyson.

6th Tuesday. Still billious & very weak, read Tupper's Proverbial Philosophy

7th Wednesday. Studied Kafir, wh: I find rather dull work, as I can obtain no help, from either white or black. All the Kafirs here speak more Dutch than Kafir, Rode into town in company with my wife, to attend Kafir class, for the first time since I have been at Bell's — Stormy evenings preventing me before this. — was pleased to find my class all ready for me notwithstanding the non attendance of myself on previous evenings. Subject a sort of catechising — to ascertain what they remembered of what they had previously learnt. I was very much encouraged by the correct replies of a few. One man named "Dopper" an escaped slave, from the Dutch, is very anxious to be baptized. His conduct is the most satisfactory I have met with among the Kafirs here, he was formerly in the employ of Mr Brown, who paid him 25/. per month. He was a great man then, & kept a Kafir and sometime two to wait upon himself & wife. — He now lives

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poisonous air. We have so much wind which oblig with me for 7/- per month and most willingly performs all the services I require, be they ever so menial. — I have great hope of this man — His wife "Eva" attends school regularly every night, & his little boy "Sam" attends Mrs Barker's afternoon school. —

8th Thursday. Went in company with Mr & Mrs Bell & my wife to visit a Dutch Farmer & medical man Dr Scholtz, a long ride. We were most hospitably entertained by the worthy man & his wife. — who possesses a fine large healthy family. — The girls were amongst the most polite & well behaved Dutch Girls I have met. We did not return till late, when a storm prevented my riding to Ladismith. —

9th Friday Wrote out Sermons for Sunday.. a storm at night

10th Saturday Went a long ride to a farm, to get a horse for my wife, who has not been well since she left Maritzburg, which I attribute to want of exercise, so I am determined contrary to her wishes & entreaties to make her take horse exercise. She is far too weak to walk. — rode into Ladismith at night to singing class. —

11th Sunday Services as usual only that the Kafir one in the Evening, amounted to 40. — filling not only the few sitting places but also the standing ones. Subjects Continuation of History of Jacob. & St Matt. IX. returned to Bell's very sick & ill. — I can't get over this sickness. Ladismith air does not as yet seem to suit me like Maritzburg. — I am feeling very weak and sick for some time past. —

12th Monday. We all returned to Ladismith to day to resume our regular work. Evening Kafir class 10 present

Subject Continuation of History of Jacob. —

13th Tuesday. Read Kafir & Bp Pearson on the Creed. Afternoon taught Kafirs. Evening Kafir class very few present. Was grieved to hear that one of my own Kafirs whom I had given leave to go to Pieter Maritzburg, & who was preparing for Baptism, had during our absence at Dance Kraal Farm, got intoxicated several times, spent his wages & tryed to sell his clothes to get more money. This almost makes me despair, I thought him quite a pattern, & had good hopes of his becoming an assistance.

14th Wednesday. Read Bp Pearson & Latin. Afternoon taught Kafirs to write. Evening Kafir class 20 present. Subject History of Jacob continued.—

15 Thursday. Read Kafir & Latin. Afternoon taught Kafirs. Evening Kafir class, very few present. A storm of Thunder & Lightening without rain, which frightens the Kafirs much. — Subject Hist. of Jacob continued.

16th Friday. Read Kafir & Latin. Afternoon taught Kafirs to read. Evening another discouragement — Upon my arrival at Kafir class room, I was struck to see a large crowd of people (Kafirs) all speaking in a state of great excitement. — I was not long there, before I found out that one of Mr Allison's Kafirs had come up for his wife, who was recently married to one of my Kafir men the same alluded to in one of my previous journals. This startled me, the woman being the one I wrote to Mr Green about marriage, some two or three months ago. — After enquiring into the case I found out that the woman (who came to Ladismith about the same time with myself, and said she was unmarried, in fact only a girl) had lived with this new arrival for 15 years, but he being continually in a state of intoxication & abusing her in the most brutal manner, she had left him & had not seen him for more than 5 years. — The whole of that time he had been looking for her. Hearing the whole of the case, I told them to come to me on Saturday. I wished to bring them together again, or if that were impossible, to get them separated by mutual consent. Kafir class 24 present. Subject. Continuation of Hist of Jacob.

17th Saturday Wrote out sermons for Sunday. — Failed either to bring them together again, or to get his consent to be separated. The man saying she was his wife & that he would have her, The woman saying that she would not live with him, so I came to this conclusion, that she must give up the man she lately was married to, and that if she did not join her real husband, she must live alone, otherwise she would be living in adultry & thereby breaking the command of God "Thou shalt not commit adultry." —
To make this case worse The woman I find is baptized, was baptized by an American Missionary on the coast, whose name I think is Meller, or something of the like. —
Evening. Singing class. —

18th Sunday. Both services well attended. No Kafir service. The Kafirs would not stir out of their houses, they were afraid of the storm wh was indeed most terrific. —

19th Monday Read Wordsworth on the Church. & Kafir. afternoon taught Kafirs to read. Evening Kafir school. 20 present. Subject History of Jacob continued. —

20th Tuesday. Read Bp Pearson on the Creed, & Kafir. Afternoon taught Kafirs to read. Evening Kafir class, 14 present. Subject. Commencement of History of Joseph. —

21st Wednesday. Read Bp Pearson & studied Kafir. afternoon taught Kafirs to read. Evening no Kafir school, the key of the door being lost. —

22nd Thursday Read Wordsworth on the Church & Latin. Afternoon taught Kafirs & studied Kafir Evening Kafir class 14 present. Subject continuation of History of Joseph.

23rd Friday. Studied Latin & Bp Pearson. Afternoon taught Kafirs to read. Evening Kafir school 9 present Subject continuation of Hist of Joseph —

24th Saturday. Prepared work for Sunday Evening practised singing. —

25th Sunday services well attended. afternoon Kafir service 15 present. Lessons continuation of Hist. of Joseph and part of the ~~history~~ account of Conversion of St Paul. — Evening service continuation of the history of Joseph & remaining portion of conversion of St Paul. —

26th Monday. To day left about 10 o'clock, to read the Funeral service over the corpse of a man John MacKenzie In consequence of heavy rain lately, could not get to the grave yard by the right road, so were obliged to go about 5 or 6 miles round, wading in some places up to the girths of the saddle in mud, at others almost over the saddle in water. Evening Kafir class 15 present. Subj: continuation of Hist of Joseph. —

27th Tuesday Looked over the affairs of the man buried yesterday, trying to find out the address of some of his relations, but failed. Studied Bp. Pearson. — In the afternoon Studied Kafir. Evening Kafir class. 14 present. Subject continuation of Hist of Joseph. & Singing lesson. —

28th Wednesday morning Studied Latin Afternoon Kafir. Evening class, 9 present. Continuation of History of Joseph. —

29th Thursday. read Bp Pearson and Wordsworth. Afternoon read the funeral service over the corpse of a ~~child~~ little Dutch boy aged 7. who was drowned in the Sand Spruit. wh runs into the Klip River. The body was found after 10 days, close to our house. This was a melancholy event. The parents of the child named Greyling were travelling in their ox wagon, which was capsized in the above Spruit, & [illegible] the Mother with her two children were precipitated into the river. The wagon was broken to atoms & all their effects lost, with the exception of 4 or 5 oxen. The Mother nearly dead & both the children quite. For some days the one washed up here, was searched for in vain.

Evening class present 13. Subj: continuation of hist of Joseph.

30th Friday Morning read English Letters & Newspapers. Evening class Singing Lesson.—

31st Saturday Wrote out Sermons for Sunday. Evening attended singing class.—

I hope now the weather will soon clear ~~[illegible]~~ and allow one to cross the River, so that I may resume my Kraal visits. The Klip River district has been a thorough slough, between this & the Kraals especially

My work among the Kafirs in town is not so encouraging as I hoped at first. I am deceived so much by them. When I think well of one for a time & begin to hope that he will soon become a Candidate for Baptism I find him doing bad actions & trying to conceal them from me.. They all live together in a few hovels at the late Camp, in the most dirty state. Without an article of furniture, or an utensil of any kind.— though they turn out dressed in clean & neat clothing.— And the little children who attend my wifes afternoon class are always clean & tidy. The children are being taught English now instead of Kafir, wh: I think is best seeing they do not know Kafir.

J. Barker.

1857. Joseph Barker. Diary for March

Much as usual. Special points:-

4th ... Men & women "like living as we are .. we will not be taught."

8th. Rain over. Kafirs have returned w. wagons.

Sidonis, an intelligent Kafir, speaks of many temptations. Wd. be glad if Bp wd. buy Capt. Struben's place.

10th. River impassable. More headache & sickness, & on 13th.

Mon. 15th. Notice to quit Schoolhouse. "So great is the aversion of the white man to educate the Kafir that every crime as well false as true is put down to the taught ones. & every species of filth".

4 or 5 white boys attend school daily, Kafirs turned out, said to leave vermin behind.

Kafirs clubbed together & bought old Club building, vacant. Man & wife's residence, these largest contributors. "Though a v. shaky abode forms our present School & Church.

April: Rain continues. V. bad cold. Special points:—

5th (Palm Sun) 4 services. "V. hoarse."

7th Tues. in Passion Week. Quite a gay day. Quarterly drill of Cape Frontier Guards. Ball in the even. "I am sorry to see this as it is Passion Week.

8th. Kafirs say must not wait longer for Bp to come; must build somewhere, houses dilapidated. Plenty of thatch - Useless to build where they are as if Troops come they wd. be turned out. B. advises them to build makeshift houses on other side of river (land given by Dr. Kelly), then, if no station ready, substantial houses, to cultivate & save up money for tools - B putting money in bank for interest

10th Good Fri. Room in use. Dr. K. objected to morning service. Kafirs kept at work all day.

12th. Easter Sun. Bell rung too soon by Mr. Knight. Kafir Cong. late;

Even. white service well attended.

13th. To Mr. Field's, re possible conft. of Mrs. F.

20th visited Candidates for confn. - to Mr. Bell, a commt. but not confirmed

21st re dispute bet. Mr. Smith - contractor for Ch. & Mr. Roberts.

In dark evenings, Kafir women dare not come without husband.

Accidents from lightning, kraal broken into smaller ones.

24th. Bp not arrived (gone to v. "Colenzo") went w. Mr. Green to Lawn Kop

25th Met Bp & Mr. Baugh about 6. (horse sick) Accompanied Bp to Lady Smith

26th. Bp did all the service a.m. & Kafir service p.m. 27th Visiting

28th. Foundation stone of Church laid. Evening school. 26 present. Singing

P.T.O.

1857. Ap. 29. Accompanied Bp & party, & Dr. Kelly. "His Lordship gave me a new office, that of 'Slave Seeker'." Tuned piano, just arrived from England.. Quarrel settled

30. Message sent re baptism of Mr. Bowes' child by the Dean.

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Letter to the Bp. Measurements of the Prince, 57 in length ...
B. sending another slave, the Kafir woman" whose back was cut so," old, but the three belonged to one Master. B. has sent 2 of his Kafirs w. them to Dr. Calloways where Bp may send for them, 5/- pd. for food on journey –

W. Barker's Diary
not very interesting

Diary for March 1857. –

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Sunday 1st Morning, service well attended. Afternoon Kafir service, all in town present 14. chiefly women, Subject Continuation of History of Moses, – Evening white service as usual. Evening Kafir service 14 present. Subject our Lord's Fasting in the Wilderness together with His Temptations. –

Monday 2nd Studied Bp Pearson, on the Creed. In the afternoon Studied Kafir. In the Evening at Dr Kelly.

Tuesday 3rd Studied Bp. Pearson. In the afternoon Kafir. In the Evening, Kafir School 16 present, Subject against quarrelling.

Wednesday 4th Went out to Kraals. One boy came to me and said he wished to be taught, but I doubt his sincerity, he is a boy who has just returned from Prison was committed for a very bad crime. – however when I go out to the Kraals again I shall take a book with me, – not wishing to lose a single opportunity.

I again broached the subject of Education, to some of the men & women but the answer I got was "No we will never consent to be taught, we like living as we are, we like you to come & see us, & talk with us, but we will not be taught." – One man remarked that he had a wife and child killed with lightening a short time ago, and as good as said it was through the white man, that they met with this, and many other misfortunes. This conversation led to my relating to them the account of the destruction of "Sodom & Gomorrah," with the cause &c. –

afternoon studied Kafir & read a little light reading.
Evening Kafir school 13 present. Subject. Explained the Exhortation. I find they do not understand the Church service at all.

Thursday 5th Studied Latin. Afternoon Kafir. translation "Hist of Moses". Evening Kafir school 17 present. Subject Confession.

Friday 6th Studied Bp. Pearson. Afternoon Kafir. Translation of part of the History of Moses for Sunday. Evening No Kafir school, a storm. Attended Church meeting, after wh. went up to school, but Kafirs were afraid to come out of their houses.—

Saturday 7th Wrote out Sermons for Sunday. I am sorry to say that the "Evening Singing class" has fallen off since we have not had the Settlement.

Sunday 8th Service in the morning. very few, owing to rainy weather. Afternoon Kafir service well attended, rain over. several of the Kafirs have returned with their wagons 24 present Subject "History of Moses" Evening white service well attended. Evening Kafir service, same as afternoon, Subject "History of Moses" and Parable of the "Ten Virgins". Much encouraged by the attention and remarks of some. One named Adonis (an intelligent Kafir) told me after service that he did try very much to become good, but he had so many temptations in driving the wagon, calling it by the name of Satan. and described these temptations to me. Said he should be very glad if the Bishop would come up soon, & buy Capt. Strubens place for he wished to lead a quiet life, when he hoped he should soon make himself an example to others by being (when he was good enough) baptized. —

Monday. 9th. Studied Bp Pearson on the Creed. Afternoon studied Kafir & read a book called "Chemistry of Common Life". Evening Kafir school 24 present. Explained two or three of the sentences at the commencement of the Liturgy

Tuesday 10th. Studied Latin. Rain unceasable. Afternoon troubled with my old complaint sickness & head ache read "Chemistry of Common Life". Evening Kafir school 25 present. Subject. Explained IIIrd Collect for Good Friday.

Wednesday 11th. Studied Bp Pearson & read Burtons history of the Church. Afternoon studied Kafir. Evening Kafir school 18 present. Some of the men have left with their wagons. Subject. Explanation of the III Collect. "Lighten our Darkness &c. —

Thursday 12th. Studied Latin. Afternoon Kafir & Burtons History of the Church. Evening Kafir school 26 present. Subject. Explained the Evening Hymn. No 15. Three Hottentots present. —

Friday 13th. Went out to Kraals, took a picture book with me. The Kafirs seemed much interested, especially with the pictures. (I read to them about the pictures). — The Kafir before alluded to who wished to learn has run away from his Kraal, hearing that Dr Kelly was going to send for him to go out to work. — returned with a violent sick-head ache, wh: I always have when I go out to the Kraals owing to the heat of the Sun I think. Afternoon Prepared Kafir talk for Sunday.

Evening Kafir school 19 present. Singing lesson.

Saturday 14 Wrote out sermons for Sunday.

Sunday 15th Morning service well attended. Afternoon Kafir service 22 present. Subject part of the "History of Moses". Evening white service well attended. Kafir Evening service 23 present. subject. Parable of "the ten Talents."

Monday 16th Received notice to quit the school house where I have had the Kafirs since we were turned out of the Court Room — So great is the aversion of the white man, to educate the Kafir, that every crime as well false as true is put down to the taught ones — and every species of filth too. — About four white boys attend the school daily, & for the sake of these all my Kafirs are turned out — because their mothers say — They get vermin in their heads wh: the Kafirs leave behind them. As soon as I told the Kafirs we were not to meet there again — they, without my knowledge — clubbed together & bought an old Camp building wh: happened to be vacant — This building also forms the residence of a man and his wife, the largest contributors in the purchase. — This though a very shaky abode forms our present school and Church. —

Read Burton's History of the Church. Afternoon read "Chemistry of Common Life" Evening Kafir school 18 present. Subjects or Questions on various Religious subjects.

Tuesday 17th Studied Latin. Afternoon read "Burton's Hist. of Church" & studied Kafir. Evening no Kafir school rain hindering. —

1. a Ap. 1857] J. Barker 165 836/1858

Journal for April 1857.

Wednesday 1st Read Burton's History of the Church. Afternoon studied Kafir. Evening Kafir school 15 present. Subject The Parable of the Pharisee & Publican.

Thursday 2nd Studied Latin. Afternoon read Burton's History of the Church. Evening Kafir school 14 present Subject: Explanation of Confession. – Church Meeting.

Friday 3rd Wrote letters home Afternoon, prepared Kafir work. Evening Kafir school. few there, subject Singing –

Saturday. 4th Wrote out Sermons for Sunday. –

Sunday 5th Four services to go through, and a very bad cold. Morning white service well attended. Afternoon Kafir service 14 present. Subject Our Lord's triumphal Entry into Jerusalem. Evening rain, white service not many present. Kafir service 20 present. Subject St Matt: XXVI. – Very hoarse. –

Monday 6th Very wet Church meeting, remainder of morning & afternoon read Burton's History of the Church. – Evening, it being wet & my cold being no better, I did not go to school. –

Tuesday 7th Quite a gay day here being the Quarterly drill of the "Cape Frontier Guards" This Evening they are going to have a Ball, I am sorry to see this as it is Passion Week. – Studied Latin, afternoon read Burton's History of the Church. Evening Kafir school 16 present. Subject part of St Matt. XXVI. —

Wednesday 8th My Kafirs came down to me this morning, to speak about removing, stating that they must not wait longer for the Bishop to come, they must build new houses somewhere or other, as their present houses are in such a delapidated condition. At the present time there is plenty of Thatch, & the dry season has begun. It is quite useless to build where they are at present because if Troops come here, the Kafirs will be turned out. So they wished to know if they had better go & build on the other side of the river, the place Dr Kelly kindly gave them some few months ago, if not they had one alternative, wh: was to buy some ground a short distance out of town for themselves. I advised them to build make shift houses or huts on the other side of the river (not to go to a great expense) & turn the soil over to be ready to plant next year, at the end of wh: time we should probably have a station for them. but if not, then, to build good substantial houses. I proposed same time that they should from month to month bring me some portion of their wages. wh: I will keep for them for the purpose of buying Agricultural Implements. — This money I intend putting in the bank for Interest. This they all agreed to.. —

Studied Bishop Pearson on the Creed. Afternoon Turned Prim: Evening Kafir school 14 present. Subject "Bearing the Cross"

Thursday 9th. Studied Latin, Afternoon Burton's History of the Church. Evening Kafir school 12 present, Subject "The Man of Sorrows" Is: LIII. 3.—

Friday. Good Friday. Prepared Kafir & wrote out, sermons for Evening. White & Kafir. The room was in use this morning, & Dr Kelly objected to a Morning service.

This day is not kept as it ought to be here. The Kafirs are kept hard at work all day. Kafir subject "The Crucifixion". 18 present, the remainder away with their waggons.—

Saturday Wrote out Sermons for Sunday, and prepared Kafir. Evening attended Church meeting & afterwards singing class.— —

Sunday. Easter Sunday. Half the Congregation late in consequence of Mrs Knight having the Bell rung too soon, this is frequently the case. Afternoon Kafir service 18 present subject St Mary Magdalene at the sepulchre & St John's account of the Resurrection of our Lord.— Evening white Service well attended. Evening Kafir service 18 present. Subject St Matthew's account of the Resurrection.

Monday 13th Translated the account of our Lord ~~[illegible]~~ joining the two Disciples on their way to Emmaus. Afternoon rode out to Mr Fields to see if Mrs Field would be confirmed. Evening Kafir school

13 present. Subject "The Journey to Emmaus"
Tuesday 14th Studied Latin. Afternoon translated
Gospel for to day. Evening a storm, studied
Burton's Hist: of the Church —
Wednesday 15th Studied Bishop Pearson. Afternoon
Kafir. Evening Kafir school 14 present. Subject
the Gospel for Yesterday. —
Thursday 16th Studied Latin, Afternoon translated
part of the account of "David & Goliath". Evening
Kafir school 12 present subject Ten Commandments
Friday 17th Studied Bishop Pearson. Afternoon
finished the account of "David & Goliath". Evening
Kafir school 14 present. Subject singing. —
Saturday 18th Wrote out Sermons for to morrow.
Evening Singing class. —
Sunday 19th White service as usual. Afternoon 13
present subj: Part of the account of "David & Goliath"
& part of the xi th of St Matt: Evening white service
as usual Evening Kafir service 14 present. subj:
Remainder of the account of "David & Goliath". —
and the Remainder of xith of St Matt: —
Monday 20th Spent this morning in visiting Candi=
dates for Confirmation, & those already confirmed.
Afternoon translated the account of "Elijah &
the Widow of Zarephath. after wh: rode out to Mrs
Bells who although a communicant has not been
confirmed. She agrees & wishes to be confirmed. —

Apl 8 1857

Evening Kafir school 10 present. Subject "Elijah & the widow of Zarephath. —

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Tuesday. Part of this morning spent in conversation with a Mr Smith (the Contractor for Church) who is not on very good terms with a tradesman of the like occupation Mr Roberts. The latter is quite willing and would be glad to shake hands, but the former will not to use his own words "If you would fill his house full of gold". — neither will he for a still greater price, for charity's sake, & is thus hindering himself from communicating. This is a sad feeling in such a small place as Ladysmith.

The remainder of the morning studied Latin, afternoon translated an account of the "raising of Lazarus" and read Burton's History of the Church. Evening Kafir school 9 present Subject, "The raising of Lazarus". These dark evenings, the Kafirs who live only a short distance from the school, are afraid to come without their husbands. —

Wednesday. Went out to the Kraals, the largest kraal in the Lady Smith location is broken up into 3 or 4 smaller ones, & in different places. This is owing to so many accidents from lightning. The boy I began to teach has gone to Pieter Maritzburg to work. Afternoon translated account of our Lord's giving sight to the man born blind and studied Burton's History of the Church. Evening Kafir class 13 present, Subject our Lord's giving sight to the man born blind. —

Thursday 23rd. Spent the day in examining Candidates for Confirmation.

Friday. 24th. left at 9 o'clock to meet the Bishop and Dean, arrived at Colenso at noon, and shortly after the Mrs Green & sister arrived here for same purpose. It growing late in the Afternoon & the Bishop not having arrived, accompanied Mrs Green to Dorn Kop — where we met the Dean & learnt that the Bishop had gone on to Colenso.

Saturday 25th. Left Dorn Kop about ½ past 5. to be at Colenso by 7 o'clock, but my horse falling sick on the road & about a mile from the house, I was obliged to lead him the remainder of the way, wh: made it about 8 o'clock before I got to Colenso where I met the Bishop and Mr Baugh, and breakfasted with him. — Having succeeded in borrowing a horse, accompanied the Bishop to Ladysmith, first however calling upon some of the people. Arrived at Ladysmith about 3 o'clock in the Afternoon. finished examining Candidates for Confirmation. Evening

Singing Class where the people and Bishop had assembled and were waiting for me, as I had been detained with the Candidates for Confirmation.—

Sunday 26th Church. His Lordship did all the service, Kafir service in the afternoon, with Mr Baugh. The Bishop did the Kafir service for me in the Evening.—

Monday 27th Spent to day with the Bishop visiting the inhabitants, Evening Kafir school 20 present. Singing.—

Tuesday 28th This morning in attendance on the Bishop. Afternoon at the laying of the foundation stone of our Church. Evening Kafir school 26 present, Singing.—

Wednesday 29th Accompanied the Bishop and party with Dr Kelly, a short distance, when His Lordship gave me a new office, that of "Slave seeker", Spent the remainder of the day in tuning a Piano, just arrived from England, Evening Kafir school 30 present, all I did to night was to settle a quarrel, or rather to bring round a reconciliation between 2 or 3 of the men.

Thursday 30th Spent this morning in looking after a messenger to convey a note to Mrs Bowes to inform her that the Dean intends & I. going there to baptize her child, on Saturday, and that she must provide Sponsors. Wrote a letter, & copied journal which I hadu neglected for more than a week. — Afternoon studied Kafir. Evening Kafir school. 24 present. Subject. Section 1. of the life of our Lord. —

My dear Lord.

Dr Kelly has just enclosed me the measurement of the Prince, wh: is as follows:—

length from the Crown of the head to the sole of the foot 5 7 inches.
Measurement round the chest — — ——— 3 2½ —
do do " waist — — ——— — — 3 2½ —
" " " thigh — — ——— — 2 5 —
" " " hips — — ——— 3 7 —

I have taken the liberty to send another slave in addition to the two Your Lordship saw, she is the one the Kafirs spoke of whose back was cut so, she is too old, but as the three all belonged to one Master and have always been together, I thought Your Lordship would like to have her also. They refused to go down with the Police this morning, stating they were afraid to go with so many strangers, this I think quite natural, and have therefore without orders from Your Lordship engaged with two of my Kafirs who leave to day with wagons, to take them to Dr Callaway where perhaps your Lordship will send for them as they are perfect strangers to that part of the Country. The Kafirs charge 5/ for their food on the road. wh: I have paid. — Hoping that Your Lordship arrived at Ekukanyeni without any serious adventure

I remain My dear Lord
Your Humble & Obedient Servant. J. Barker.

Natal

1855. Nov. 2. Dr. Henry Callaway, Pietermaritzburg to Bp of Natal.
(recd. Sept. 1856
Report of attendance at Sunday services & evening school
Catechising more effective than "discourses"
" Dec. 1 " Report: Mr. Baugh 'v. valuable': catechetical system useful
suggests temporary wooden house for school
1856. Jan. 1. " Report of attendance — increasing Mr. Baugh's singing
class counters "the filthy songs common among them". At
Christmas many questions — Small boys' class after service.
R C boys from [illegible] B. claimed by R C priest — So with Wesleyans.
Eng. numerals necessary in Arithmetic —
'Comfort & satisfaction' in Mr. Baugh
Jan. 25 " Bishop's arrival May 55. Ref. to Robertson 1855 & Rivett
" Feb. 4. " Report — slight increase except on Sunday aft.
Miss Button & singing class — Boys getting on, esp. Willm
reading selections of Bible made by American missns

" Mar. 4 " Report — slight increase — "marked progress" in the boys
some learning to write. William now reads with facility,
learning from the Bp's version of St. Matthew, beginning addition. Talks with the men — one told not only
to hear but "to try to do" — as with writing, digging &c.
Disbelief of the Kafirs — A first case of gonorrhaea.

see also 1857 Annual Returns

Received Sept

Pietermaritzburg
Nov. 2. 1855

My dear Lord

The following is the monthly report of our Kafir Sunday services, & evening School.

There have been 44 occasionally attending

Sunday afternoon average number 8½
larger 14 smaller 7.
Sunday evening - average number 8¼
larger 11. smaller 4.
Evening School average number 8½.
larger 16 smaller 4.

Two evenings only during October the school was omitted on account of the weather.

[illegible] Your Lordship will see by this report that the numbers of attendance on Sunday are less than last month: whilst the numbers attending the School are greater. Several of the boys are getting on very well. I began to teach a few writing during the past week: this appears easier to them than reading. Our evenings are past very pleasantly, and they seldom appear weary; and the School is often extended to an hour and a half.

I have not any thing to say respecting the religious progress of the people. Occasionally something seems to lead one to hope that two or three of them are really being affected by what they are taught. But as a general rule things move on without any striking incident. I have adopted as much as possible the system of catechising, and find it much better than formal discourses. I am often much surprised to find how rapidly they forget even those things which they have heard 'even during catechetical instruction; and how much less likely are they to remember a sermon, the whole of which probably was not [illegible] fully comprehended. I asked Ignacio how it was he did not remember what I told him; whether it arose from the imperfection of my language preventing him from understanding me. His reply was, No; I understand when I am listening to you; but I forget. He another occasion he told me, he knew how to be good in my presence; but forgot when he was away from me.

I am, my dear Lord,

Yours very truly

Henry Callaway

Pietermaritzburg
Dec. 1. 1855

My Lord

You will see by the accompanying Statement that a considerable increase has taken place in the numbers attending the Kafir Church and Evening School

Total number attending 59.

Sunday Afternoon
Highest number 22
Lowest — 19 Average 20

Sunday Evening
Highest number 14
Lowest — 7 Average $11\frac{1}{2}$

Evening School
Highest number 22
Lowest — 7 Average $11\frac{10}{11}$

There has also been a greater number of boys attending regularly; and on no one day has the school been omitted on account of the weather, for the Kafirs have come even

when it has been wet. There are six boys learning to write,
make a
and progress quite equal to any white child. I hope to
send your Lordship next month some specimens of writing. I have seven who can read nicely; two others, who
will soon come into the first class. There are several little
boys who attend the school, but who do not appear to
make any progress, I believe, because they are too
sleepy to give the requisite attention. It would be very
desirable to have a day-school for such as these, if masters would allow them to attend. I find Mr Baugh
a very valuable assistant; he has lately adopted the
plan of devoting Saturday evening, (on which hitherto
no school has been held) to giving the Kafirs instruction
in singing. On Sunday last I thought they had evidently
benefitted by his instructions. There are several boys who
appear to be more or less affected by Christian teaching; and
all are more or less gaining knowledge. I have lately adopted
a catechetical system; & even in preaching or reading the Scrip-

then I stop and ask questions; and when I have the correct answer, request all present to repeat it together. This plan appears to have the effect both of interesting them and keeping them awake. I have also given them a short text of Scripture to learn daily, which is repeated at the conclusion of our evening prayers. They appear to like this. But very few of them remember the text the next day.

Our rooms are becoming too small for the numbers who now attend, & which it is probable will still increase. On several accounts it does not appear desirable to have the school at any distance from my house. Might a temporary wooden house be erected in the yard, until S^t. Mary's is completed?

I am, my dear Lord,

Yours very sincerely

Henry Callaway

To the Right Revd

The Lord Bishop of Natal

Pietermaritzburg.
Jan.y 1. 1856

My dear Lord

The numbers attending our Kafir Services & School during the past month are, as follows.

Sunday Afternoon

Greatest number 34 smallest 24. Average. 29

Evening.

Greatest number. 18 smallest 11 - Average $12\frac{2}{5}$

Christmas day Evening Service 20

Evening School.

Greatest number 22. Smallest 9 Averg. $13\frac{4}{5}$

Singing Lesson -

Largest number. 18. smallest 6 average $9\frac{1}{5}$

Your Lordship will see by these numbers that there has been an increase ~~[illegible]~~ in every instance. We have not omitted Service nor School on account of the weather, the Kafirs collecting about in the same manner whether it be wet or dry. I have occasionally on a wet Evening on returning from St Andrews found a large number of Kafirs

To The Right Revd.
The Lord Bishop of Natal.

Pietermaritzburg.
Jany 1. 1856

My dear Lord

The numbers attending our Kafir Services & School during the past months are, as follows.

Sunday Afternoon

Greatest number 34 Smallest 24. Average. 29

Evening.

Greatest number. 18 Smallest 11 - Average 12 $\frac{2}{5}$

Christmas day Evening Service 20

Evening School.

Greatest number 22. Smallest 9 Aver. 13 $\frac{4}{5}$

Singing Lesson -

Largest number. 18. Smallest 6 average 9 $\frac{1}{5}$

Your Lordship will see by these numbers that there has been an increase ~~[illegible]~~ in every instance. We have not omitted Service nor School on account of the weather, the Kafirs collecting almost in the same manner whether it be wet or dry. I have occasionally on a wet Evening on returning from St Andrews found a large number of Kafirs assembled for the evening service, than I had seen white people at their service. The singing lesson which Mr. Baugh gives on Saturday evening is very useful; the class is not largely attended; the highest number 18 occurred the day after the Coffee and Cake-feast, and several came, I believe, because they understood my words at their departure, "Come again tomorrow" to mean that the feast was to be repeated. There are about six who attend regularly, and take an interest in the singing. When the lesson is concluded, they retire to the Kafir-room, and sing by themselves; of course we hear from this quarter occasionally very discordant notes. William, the Kafir boy, is the leader on these occasions, and reads sufficiently well to give out the verse to be sung; which he does very ~~well~~ nicely. This teaching them to sing hymns, poor & badly written though they may be, is, I have no doubt, a great advantage. It not only teaches them to sing, but also gives them at least good ideas, and probably prevents them singing the filthy songs, which are common among them. On Christmas day as your Lordship will observe we had a large attendance, 20. I think it was without exception one of the most striking services I have ever seen among the Kafirs. It was not, as is usually the case, one here and another there paying an undivided attention to what is going on, but almost every one appeared attentive, and from several quarters of the room questions were put, requesting further information respecting the subject of my discourse, the birth of Christ. I am disposed to think that the setting apart a day for the commemoration of such an event had arrested their attention, and it seemed to strike them that I should be able to tell them the number of years which have elapsed since the birth of our Saviour. The great difficulty is to fix their attention, and as we have continually new comers, who know nothing of our previous teaching, it is not easy to give our services an interest or indeed an intelligibility to all. I have lately adopted the plan of calling to me after the service the little boys, of whom there are perhaps ten occasional attenders, and beginning with the Lord's prayer, get them to commit it to memory, and explain to them the meaning of its petitions. It is painful to find the utter ignorance which they manifest, which however is only what we must expect. One lad, who has been attending our Sunday services & evening school with great regularity for about a fortnight, did not appear to have any notion of the meaning of "our Father", and when asked where "in heaven" was, answered "Ngapantsi", below, evidently thinking of the dwelling place of the amatongo. The teaching of these poor creatures grows in interest as I become more acquainted with the language, & more able to converse with them and enter into their feelings. Until we shall be able to make arrangements for accommodating a larger number, we must not expect our Kafir School or church to get larger. It is inconvenient as it is; on Sunday afternoon we had 26; these are packed very close together: the windows & doors were open; the temperature was 75° when they entered & 80° at the conclusion of the service. With so close a room, it is no wonder that we should see symptoms of sleepiness. What white congregation could endure it?

Our numbers have been diminished from two causes; or perhaps it would be more correct to say, they have been prevented from increasing so much as they otherwise might. Some of our boys, two who came from De l'Agoa Bay and who were getting on nicely were discovered by the Roman Catholic Priest [illegible] of his persuasion; no time was lost in visiting them, and all only they come to our school after. I have reason to believe that the Wesleyans have also endeavoured successfully to withdraw some boys from us. One particularly a very nice man, named, Hanford Afondo, who read well, & was making considerable progress in writing; & who always manifested a great interest in the instruction he was receiving, & who attended with the utmost regularity, suddenly withdrew himself. He has not left the town, for I saw him the other day, & spoke to him on the subject; he gave no reason for having ceased to attend, but looked uncomfortable & confused. There is no such school as ours among the Wesleyans in this place, and I do not feel it to be any part of my duty to attempt to persuade them that dissent is sinful, or to urge them to give us the preference. I therefore do not understand, why the Wesleyans should object to their being taught by us. Several others also then ceased to attend about the same time. It is of course quite possible that this is a mere surmise of my own, but there are some other things which make the suspicion of their interference not unreasonable.

I have begun to teach two of the boys arithmetic; they will very soon get on. But it appears almost necessary to adopt our new names for the numerals, for it takes too long a time to say them in Kafir for instance, one & eleven are twelve, we have to say, Inunye nêshumi ewangamunye z' ishumi ewangambili.

Before concluding this report I would express to your Lordship the very great comfort and satisfaction I have had in the assistance of Mr. Baugh. He has been most useful to me, and I only wish I could keep him with me altogether. I have no doubt he will make a valuable labourer in the missionary field.

I am,
My dear Lord,
Yours very truly
Henry Callaway

P.S. I have omitted in this report the total number of persons occasionally attending: for I found it inconvenient indeed almost impossible to keep a correct list. I think it probable that there are as many as 80, who occasionally make their appearance.

1856. Jan. 25. Rev. Dr. Callaway. Petermaritzburg. SPG

Arrival Dec. 6. 1854 work at Ekukanyeni and at PMburg.
First communion at E. Death of Mr. Button.
Sept. 23. C. ordained priest, & appd Rector of St. Andrews.
Statistics. Finance.
Ref. to Mr. Rivett.

Letter Unfinished

Dr. Callaway

Pietermaritzburg
Jan. 25. 1856
5330

Revd. & dear Sir,

The character of our missionary operations at present, renders it impossible to reply to the series of questions which I have received from you. I have therefore concluded, in accordance with the wish of the Bishop, to send you a general account of my own labours since arriving in this Colony.

After a long, but pleasant voyage, during which we had daily service on board, and on Sundays one sermon, prevented on a few occasions only by the weather, we landed at Port Natal, Dec. 6. 1854. I very shortly after came up to this place, and almost immediately commenced a Sunday-morning service at the Mission Station, which is distant from P. M. Burg about five miles. We had generally an attendance of from 12 to 15 of our own people, & a few Hottentots, who, although but partially acquainted with the English language, attended the services with great regularity. During the afternoon & evening of Sundays I attended the Kafir-services with the Revd. R. Robertson. During the week my time was occupied with the study of Kafir, the secular concerns of the Mission, and in attending to patients, which latter duty took up a considerable portion of my time in consequence of the severe fever, which attacked so many of the party which came out with me, soon after our arrival. My routine of duties remained unaltered till the arrival of His Lordship in May, 1855. soon after which I undertook alone, although with a very imperfect knowledge of the language, the Kafir-services at P.M. Burg, at the same time continuing my Sunday-morning duties at the Mission Station.

Being myself in Deacon's orders, and other clergymen being unable to leave their own duties, the Communion had not been administered at Ekukanyeni previously to the arrival of the Bishop. But the first Sunday after his arrival at P.M. Burg he himself accompanied me to the Station for the purpose of celebrating it. There were present at least eight communicants, residents at the Station; the offertory amounted to £1..15..7 (the usual amount afterwards was from 10 to 12 shillings). Among the communicants were Mr & Mrs Button, with two or three of their children, who had not previously communicated. A peculiar interest has become associated with this first celebration of the Lord's Supper at Ekukanyeni. The following

Sunday Mr. Button died suddenly; the first that has been separated from our party by death; he was interred at the request of the family at the Mission station, and *the first grave* has given a sacredness to the spot, where, we trust, many Christian missionaries will be educated to go forth with the word of life to the thousands of heathen, by whom we are surrounded. So many of the family having been united together for the first time at the first celebration of the Lord's Supper at Ekukanyeni proved a source of comfort & strength to the bereaved widow and children.

On Sepr. 23. I was ordained Priest, and on the Sunday following appointed Rector of *S. Andrews'* Parish. The Church is the first, which has been completed in Natal. It is a small, plain building, capable of holding about 180 people. It was commenced at the suggestion of persons in that part of the city, and funds were raised (about £60 I believe) towards building the Church. When his Lordship arrived he advanced the necessary amount to complete the building and furnish it with seats, and when completed marked out one of the Wards of the city, as its Parish. Besides the donations in money above mentioned, different parishioners made presents, one of reading-desks & communion chairs;

another of stools, a third of a font, and several have entrusted me with small sums toward the purchase of Communion amounting in all to £9..9..6. At present we use a glass service. We have a communion on the ~~first~~ second Sunday in every month, and on some other occasions as Christmas Day, New-Year's day &c. There are about 12 regular communicants. We have a Sunday morning offertory, and an evening collection at the door of the Church: the average amount thus collected I cannot say, but it varies from 15s to £2/-1- The Parish is in debt to the Bishop between £100 and 200. There is a day-school in the parish, under the care of Mr Rivett, where about 40 children attend; they pay 3d a week each. We have not at present any Sunday-school.

My duties at St Andrew's Town are two services on Sunday at 11 a.m., and 6 p.m. at one of which I have generally the assistance of his Lordship or of a brother.. clergyman.

I have besides on Sundays two Kafir services, one at 3 p.m., and the other at ½ 8 p.m. It is probable that there are as many as 80 men, who attend occasionally. During the month of November, when I kept a list of names, there were 59. The

Pietermaritzburg
Feb. 4. 1856

My dear Lord,

The following is the account of the attendance at the Kafir Church and School during the month of January

Sunday Afternoon
Largest number 26. Smallest 19. Average $20\frac{3}{4}$

Sunday Evening
Largest number. 13. Smallest 12. Average $12\frac{1}{2}$

School.
Largest number 23. Smallest. 9 Average $15\frac{8}{23}$.

Singing Class.
Largest number 9. Smallest 5. Average $6\frac{1}{3}$

You will see, my Lord, by these numbers, that there has been an increase in every instance but the Sunday afternoons, where there has been a considerable diminution, the numbers then attending being but little more than in ~~December~~ November. It may be presumed that the larger

members who came in December felt the want of accommo-
dation, and ceased to attend. There has been no omission of
either Sunday Services or School; but the singing class did not
called on one occasion in consequence of the absence of
Mr. Baugh. Miss Button however is now quite equal
to undertake the instruction of the Kafirs in singing; &
we hope in future to be quite regular. The numbers
attending the School have been both larger & more
regular. And I think I can report decided progress in
i.e. young men in service,
many of the boys. William reads very nicely, and is
committing much of the Scriptures to memory: he is also
getting on with writing. There are about 8 other boys, who
are beginning to read well, & who enjoy it: It is
very interesting to hear them reading together in the Kitchen;
yesterday before Service, there were five sitting on the
ground in the garden diligently reading the selections
from the Old & New Testament made by the American
Missionaries. Indeed so far as I am able to judge

the minds of those who attend regularly are decidedly affected, and they are taking such an interest in the instruction which they are receiving, as cannot fail under the divine blessing to become some day manifest in fruits. I was much pleased to find a nice Kafir named Utyraise, who had been home to his kraal to see a sick brother, losing no time in returning to school as soon as he came back to the City; he told us he was very glad indeed to come to be taught again.

I am, my Lord,

Yours very truly

Henry Callaway

Pietermaritzburg. March 4. 1856

My Lord,

During the month of February the numbers, attending at the Kafir Church and School were as follows,

Sunday Afternoon
Largest number 25 Smallest 15. Average 19
Sunday Evening
Largest number 25 — 14 — 19
Evening School
Largest number 17 — 6 — $13\frac{11}{21}$
Singing Class
Largest number 12 — 6 — $9\frac{3}{4}$

I may report a marked progress in the boys generally during the past month: several of the second class have gone into the first and are now learning to write: and one has passed from the third into the 2d class; the third or lowest contains about 8, almost all of whom know the letters and syllables, and many of them are just beginning to read. The Kafir-lad William continues to make satisfactory progress, he can read with facility and reads a great deal to himself.

He is now committing to memory our Lord's Sermon on the Mount. He is learning it from your Lordship's Edition of St Matthew having now overcome the difficulty of the capitals. I have begun to teach him arithmetic; he here makes the same rapid progress as in other things. He has received about six lessons. He learnt the first lesson to enumerate to thousands, beyond which I have not attempted to carry him. He can write at my dictation any figures from 1 to thousands. and is beginning to understand addition. He has added two rows of four figures together; he is somewhat puzzled with the carrying, but I think he now understands it, & will soon make a rapid start. I teach him in Kafir. I devote about an hour in the afternoon to his instruction.

I think I may also report a perceptible improvement in the character of the boys. There are some eight or nine, who appear in a promising State of mind, and to have their thoughts more or less earnestly fixed on the great subjects of Christian teaching. I avail myself of opportunities of conversing with them separately, and occasionally these conversations elicit remarks, which show that their eyes are being gradually opened, and that

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they are thinking. One man, an unprepossessing looking Kafir, told me the other day, that "he wished to know God's word, but he found it hard to know it in his heart"; pointing as they do to the upper part of the chest. I told him he must not hear only, but must try to do: that if I wished to teach him to read, he must himself repeat the letters & see them in the book or he would never learn: so if I were teaching him to write, he must take the pen in his own hand, hold it for himself and try to write or he would never be able to do so: so he would never learn to dig in the garden by looking at another man digging, he must himself take the mattock and try. He quite understood these illustrations. I then told him that it was the same with God's word; whatever he was taught, whatever he believed was a duty which God had called him to do, he must try to do it at once. It would be difficult at first, just as every other new, good thing is difficult; but it would become easy in time. I then gave him some instances of duty, which he knew very well, & which he must try to practise. Altogether it was an interesting conversation; it originated in my finding him taking snuff on Sunday morning.

— Another Kafir, who will not give any other name but Jones, although he is not a Christian, and who when he first presented himself as our Classes, was a very disagreeable, self-willed and insubordinate Kafir, but gradually became docile & respectful:- he told me the other day that "*None* of the Kafirs believed that God made the world"; and he laid such an emphasis on the words "*Abantu bonke*" that I suppose he meant to say that it was *universally disbelieved* among them. What he means by such an assertion, I cannot tell; but I think it is extremely probable that many confess a belief to the Missionaries, who do not believe at all.

You requested me to make a report of the Kafirs who might receive medical assistance from me. I have during the past month given *advice* &c to 16 / it is probable that I have not entered every name / during the past month. One was a case of *gonorrhoea*, the first I have seen among Kafirs; and the disease was contracted by a *married man* from connexion with an *intombi*. The disease was of 4 months' standing when he came to me, and was contracted before he began to attend our school. The poor fellow appears very contrite & repentant. I hope he will now soon be better; but it is very obstinate.

I am, my dear Lord,

Yours very truly

Henry Callaway

Natal.

1856. Ap. 1. Dr. Henry Callaway, Pietermaritzburg to the Bp. of Natal.
Report on Kafir School. 2 from Delagoa B., ref. to William.

" May 2 " Report of numbers.

" July 2. Report on Kafir School; acct. of Umlungu and Utali with
"dark hearts" - also William - Callaway's talk with the three
native boys, William etc about work. C's illness.
A grateful woman's gift.

Dr. Callaway

Pietermaritzburg April

My Lord

The numbers attending at our Kafir Services & School during the past month are as follow.

Sundays.	Afternoon.	Largest Number	25.	Smallest.	15.	Average	20
	Evening	——	15	—	10	—	$12\frac{1}{3}$
Good Friday	Afternoon		17	Evening	15		
School	Largest number		21	Smallest	7	—	$14\frac{9}{10}$
Singing		——	12	—	5	—	$7\frac{3}{10}$

Notwithstanding the very wet weather the School has not been once omitted, and although on some evenings very few came, yet the average is above that of last month. The boys continue to make a satisfactory progress. They appear to take an increasing interest in learning; and several new boys have come occasionally. We are very crowd[illegible] on Sundays if our number exceeds 24, as in this hot climate it is very oppressive with that number. When we have more than 16 at our evening School it is not easy to accommodate them. I have now the assistance of Mr Trotter, which is a great advantage, for it is necessary to divide the Scholars into several classes, as they appear to want much more attention from the teacher than white children.

During the month two of the Kafirs from Delagoa Bay, who had been attending at our schools & services, but were removed through the interference of the Roman Catholic Bishop, have again become very regular in their attendance, especially Jekoni. I found this lad waiting for me one day at the door of a house at which I had been calling, and as he evidently was anxious to have some conversation I stopped and talked with him. He evidently wanted nothing more than a *word of permission from me* to return to our teaching; and I must confess it is a great pleasure to me to see him so regular and so interested in his work, in which of course he is making rapid progress.

Your Lordship will perhaps be interested as well as amused in hearing that as I was intending to preach one evening during Passion Week at St. Peters, I gave the Kafirs notice accordingly that there would be no school; seven however assembled, read and wrote by themselves, and when they had finished thought it was not right to separate until they had sung a hymn and repeated the usual prayers, which they were able to do from memory. I thought it best not to say any thing to them on the subject; it appeared to me a good indication of their feelings, and it would be much more easy to check any undesirable forwardness, than to induce in them habits of regular prayer for and by themselves. I frequently speak to them on this subject, and it is satisfactory on Sundays to see them, as they enter one after the other, kneel down to ask God to bless their assembling together.

I have entered the names of 12 Kafirs, who have been under my medical care during the month.

I am, my Lord,
Yours very truly
Henry Callaway

To The Right Revd.
The Lord Bishop.

10413/56

Pietermaritzburg . 1856. May 2

My Lord

The numbers attending at our Kafir Church and School during the past month were

	Largest number	Smallest	Average
Sunday Afternoon	29	22.	26 3/4
Evening	21	10	16 1/2
School	22	7	16 6/11
Singing	8	7	7 1/4

The boys continue to make satisfactory progress, and their attention on Sundays is perceptibly more marked.

During the month I have given advice and medicine to fourteen Kafirs.

I am, my Lord,
Yours very truly
Henry Callaway

104/14

Pietermaritzburg July: 2. 1856

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My Lord

The numbers attending at our Kafir services &c during May & June were

		May.	June		May.	June		May	June
Sunday, Afternoon.	Largest N.	26	19	Smallest	19	17	Average	$22\frac{1}{2}$	$17\frac{1}{2}$
" Evening	—	20	17	—	17	8	—	$18\frac{1}{2}$	12
Evening School	—	19	17	—	5	8	—	$14\frac{3}{10}$	13 [illegible]
Singing Class	—	8	12	—	5	6	—	$6\frac{4}{5}$	$8\frac{3}{4}$

The numbers attending during June are smaller than usual partly on account of my* not being present on the afternoons of Sundays, and partly on account of the cold weather. I think that on the whole a marked progress is made by all who attend with any thing like regularity. The singing class, which is now taught by Mr. & Mrs. Barker, increases in interest. In addition to the other services I have lately commenced a short Sunday-morning service at 9 o'clock, for such as are able to come; but, except on one occasion, none but our own Kafirs have (self) been present. Since I made my last report we have taken into our family a little Kafir girl, about Æt 5: and a little boy, about Æt. 7. The little girl is the child of our Kafir woman, and the boy a son of a woman of the same kraal. The little girl is getting on nicely with reading, sewing & English; and the boy has made a very remarkable

*Dr. C. was preaching for me to my Kafir congregation at Ekukanyeni (50 adults, 60 children) while I was out [illegible]

progress since he came. Mr Callaway and Miss Button teach them
about 2 hours in the morning and I in the afternoon.

But the object of greatest interest to us just now, is a lad
about Æt 19, named Umlunga; he has been a very regular attend
of our school &c for about 8 months, and has always manifested the
most marked attention on Sundays, and answered most correctly a
the catechetical examinations. About a month ago he came to me wi
a sad countenance; and I found upon enquiry that he had left his pl
in consequence, I believe, of some difference between him and a fell
-servant; and that he was thinking of going to his Kraal. (He had sa
to me three or four weeks before that he should like to come to me, that
might be taught all day long".) I told him I was afraid for him
go home to his Kraal, for that he was too weak to withstand the temp
tations, to which he would be there subjected. He said he knew that; a
that he did not wish to go home; he would like to stay with me, that
he might be taught. But I told him, I did not want another Kaf
and could not send one away to make room for him. But as he ap
peared unwilling to go any where else, although I told him I could
get him a place, I requested him to stay during the day, and I
would consider what was to be done. Having taken an opportunity of
testing his powers of teaching me Kafir, and finding him very capa

I proposed that he should stay with me without wages, and I would give him his food. He at once agreed with the greatest satisfaction, has been as diligent, docile and obedient, as if he were receiving wages. He and another lad, named Utuli, came to me a few evenings afterwards, and with very grave countenances told me that, "they felt they had dark hearts" and asked what was to be done? I told them their hearts were not so dark as they had been, and therefore they knew that they were dark. I then proceeded to explain to them the love of God in Jesus Christ, the privilege and duty of approaching him in prayer, and of trying to love Him, as He has loved us.

When I was beginning to feel unwell, a few weeks ago, and was lying on the Sofa, I heard Umlungu, William & another Kafir, making a great noise in the yard; I at length went to them, & set them to work; I took William & spoke to him on the impropriety of doing so, and asked him what the people would say, whether they would not think that I taught them to be idle: but that good people were not idle, but would try to do all their work, whatever it may be, better than other people. Little William evidently felt a good deal, and I have not heard any thing of kind since. In the evening I was getting very ill, and as I had not been able to speak to

Umlungu, I sent for him, and spoke to him as I had to Willia
He was very sorry for what he had done & promised to do better; he sai
he was not idle in his heart, but it was hard to do right. The next da
I was confined to bed, and Umlungu sent a request to be per-
mitted to come & see me, which I at once allowed. It was quite be
tiful to see how tenderly & affectionately he bowed down towards m
and expressed his grief at my being so ill. The Kafirs are very much
frightened at sickness, & I felt almost glad to be ill, that I might sh
him that one could be undisturbed mentally, though the body ~~[illegible]~~ might b
weak and shaken. His beaming, affectionate face was something w
looking at, as it greeted me the first time I left my room.

omit The evening before I expected your Lordship to come to exam
the School, I had with me in my study, William, Umlungu &
Uteili; and it occurred to me that it would be a nice opportu
nity to set them thinking; I therefore told them of your expecte
visit, and asked them to consider whether something were not du
from them to be expressed to you, as a mark of their gratitude fo
the sacrifices you had made & the trouble you had taken for them
I left them for about 10 minutes; and, on my return, found
they had been thinking very seriously indeed. The result of which
was the two papers I have already given to your Lordship from

Umfunga and Utuli. William could not summon up courage enough to speak, although he evidently felt as much as the others: but as I wished to have a spontaneous expression of their own, I was unwilling to put words into his mouth.

As the Kafirs are said not to understand gratitude, the following instance of what would be regarded as such in a white man, should be recorded. A few weeks ago a Kafir woman came to the door, and requested earnestly to see me. I went to her, & she presented me with a woman's girdle made of native twine & beads. "What is it?" I asked. "I wish to thank you" was the reply. Why? I said, for I did not remember ever to have seen her before. She put her hand to her face, saying, "You pulled out my tooth." I told her I was pleased to do any thing for them, and that it gave me great satisfaction to see that they could be grateful: and the poor creature went away with as light a step and as much pleasure depicted on her countenance, as though I had given her a present.

I am, my Lord,
Yours very truly
Henry Callaway

SOUTH AFRICA

NATAL.

1880. Feb. 29. (Bp letter) Dr. H. Callaway at Springvale. re Springvale
Difficulty with Bp Colenso about finance, £90 allowed
instead of £250 promised for School.

Spring Val. 211
Feb. 29. 18

My dear Sir,

I enclose the annual form. I have not been able as yet to up my journal of the past year, bu soon to be able to set about it. The from which I have been suffering, ha left me weak, and I am not as ye to resume my usual amount of tal labour. I have mentioned the bap- tized there last year. I had purpos to have baptized five others on day, but was prevented by my illness being then confined to bed. I now purpose, D.v. to baptize them on Easter Sunday. There are others, who are propose I trust I may report generally, that last year was on the whole one of pe and progress. We have much to con tend with in the habits, & example of the wild Kafirs, by whom we are rounded, & which are constant sources of trial & temptation, not only to the weak & partially converted; but even to those, who are baptized. It is striking to see how broad a gap appears to be formed between the believing & the heathen Kafir. The former is a different man; he wishes to learn & to prosper; yet if left to himself he readily falls into habits of slovenly untidiness of person, & neglect of all order and method in his domestic arrangements, & even in those of his garden. I do not quite like to allude to the subject of my having had only £150 last year; yet I think I ought to explain. When the Bishop proposed that I should, indeed, told me

I must, go to a Mission Station, he told me I should have placed at my disposal £250, for the purposes of building a cottage &c. But instead of this when the time arrived, he only allowed me £90. My income in P. M.-Burg had been £240. This £90 was supposed to be made up in this way, £40 was the £40 above £200 allowed for the first year & drawn in advance; the £50 was a quarter's salary drawn in advance. Up to this time I had always received money in advance, firstly monthly of the Bishop, & secondly, every 3 months by bills on the S.P.G. Of course £40 could not have enabled me to establish a mission, which I have. My expenses of getting here ~~was~~ were worse. And but for assistance from my friends I must have given it up in despair. How many things have cost me £10 per cwt, & some cent per cent. more than they cost in P. M. Burg. Other things are of course cheaper, but their being cheaper to us [illegible] demands that we should first make an outlay of capital. The virtual withdrawal of £50 pounds from my last year's income has naturally embarrassed me, & I have not been able to meet the ~~[illegible]~~ premium of a life-assurance policy due last month, & that policy would now be void, but for the kindness of my brother-in-law. I do not know how such a state of things is to be mended.

I am, my dear Sir,

Yours very sincerely

Henry Callaway

1856. July 1 - Walter Baugh, Ekukanyeni.

Account of mission station - Great development since June 1855. houses of Mr Button & Mr Balcomb - Bare land. Services taken by Dr Callaway & Mr Robertson - Dec. 1855. Mr Fearne of Richmond takes charge of station Jan. 29. 1856 - Opening of school with 19 children brought by 100 friends ox roasted; cooked all night - This a mark of confidence - in June, 33 children. In Maritzburg only Hottentots & coloured in Wesleyan school. Boys contented & happy, some Kafirs from beyond the Drakensberg. Musical, docile, affectionate - The organ - Sun. aft. services taken by the Bishop; deep interest in catechising - Now 60 to 100 hearers including children, 30 Europeans - Mr Baugh takes services Mr Fearne returned to Richmond.

Description of buildings - 10 rooms in school. Neat little wooden Church with spire. Mr Pigg teaching. Miss Sanderson housekeeper. Great progress - Model workshop - 60 to 80 acres cultivated. Mr Ryder & Mr Blair helping - The house being enlarged for Bishop & family to reside.

[1856]. Sept. 20? Walter Baugh at Emsunduzi to Bp of Natal re site of new building

1856. Sept. 27 Walter Baugh, Emsunduzi to Bp of Natal

Materials collected for building "no light work" - Asks for visit from Bishop, & an address. Reference to Sir Theophilus St. George at Nyosa's kraal, investigating Umkatali affair.

D.P. Apl 1857

Ekukanyeni Mission Station.

July 1. 1856 215 10411/56

Ekukanyeni, the name of this Station, signifies "in the Light". A very significant name for a Mission Station. It is situate upon a range of high woodless hills about six miles from the City of Maritzburg, [and a view of which can be obtained from the Mission Farm. If we were to state the locality of the Station after the manner of the Kafirs — naming the River near which it is situate — we must describe it as lying on the banks of the Umsunduzi, [as that River runs on the border of the Mission land. The situation of the place is very convenient for intercourse with the City and the Seat of Government — a point highly necessary for a Station which will eventually be the centre point from which the Mission work of the whole Diocese will be carried on. It stands in a favourable position in another point of view. About 8 miles beyond Ekukanyeni precisely in the same direction ~~of~~ from the ~~Station~~ city, stands the lofty and majestic Table Mountain, at the base of which the Bishop has an extensive Farm, (or extent of land) well watered by the Rivers Umgeni and Umsunduzi, and thickly ~~surrounded~~ well supplied with bush and wood. Here the hills around are studded with Kafir Kraals where hundreds of Kafirs are living. They rejoice in the situation of their homes, surrounded as they are by all that a Kafir desires for his personal comfort and enjoyment — water, fire-wood, rich land and plenty of drink. — ~~The Chief Ungoza and~~ a great number of ~~his~~ the people & the chief Ungoza reside on the Bishop's land, and are the Bishop's tenants. The people therefore look up to his Lordship, and with confidence come to him with their little difficulties seeking advice. This is the inviting field for Missionary operations in connection with the Central Station, and it will, I believe, be soon made an outpost for religious teaching. On a recent occasion when visiting the neighbourhood I asked the question from several women "How many Kraals there were near the mountain?" They replied in tones of ejaculation "Minengi! minengi!!" meaning a very great number. That the strongest inducement is presented to the Kafirs to flock and settle in that neighbourhood no one who knows any thing of Kafir life can deny. At present the whole of the people are living in total ignorance of revealed religion, and the truths of God have never yet been proffered to them for their acceptance.

It may not be uninteresting, perhaps, to note the advance which has been made at Ekukanyeni during the past twelve months.

In June, 1855, I saw the Station for the first time and I was much struck by its appearance. There stood before me two or three Cottages confronting each other on two opposite hills, whilst all around presented a wild and shadeless prospect. Not a single shrub or tree was there to present a kindly shadow or break the monotony of the scene. But it was a pleasing reflection, when beholding the small Cottages to think that amidst the surrounding wilderness there were the homesteads of devoted families who had hoisted the Lord's standard in that part of a heathen land. On the one side lived Mr Button's [illegible] family. They occupied a small building, originally intended for a stable, and a number of Kafir huts. Mr Button's sons were then industriously engaged in building additional premises adjoining that which they then occupied. On the other side lived Mr Balcomb and family. Behind their Cottage stood another building, a part of which was used as a workshop, and another part was fitted for a School-Room, and for conducting Divine Services. Besides which there was another Cottage in course of erection, adjoining Mr Balcomb's house, and the foundation was in course of being laid for a Mission House about one mile distant from the latter premises but on the same hill. Near the Cottages there were about 20 acres of land turned up and in course of preparation for sowing. — The religious services — Kafir and English — were then conducted by Dr Callaway and Mr Robertson —

In December following — the Mission House being inhabitable — Mr Fearne, the Rector of Richmond, was requested by the Bishop to take the management of affairs at the Station until the work generally assumed a settled state. Accordingly the whole operation of the Station, both spiritual & secular were placed under his superintendence.

The 29th of January, 1856, was a memorable day in the history of the Church Mission of Natal. On that day nineteen Kafir Boys were brought by their parents and friends as a first contribution to form a Native Industrial School. This was in compliance with the happy suggestion of the Bishop, who believed that a great move could be made towards the civilization of the heathen if a number of Kafir Boys could be procured to form Industrial Schools, in which they would be well trained, religiously, intellectually and in branches of useful art, apart from the influence of their parents and the habits and customs of their Kraal life. Doubt after doubt arose in the minds of many sanguine people as to the success of such a scheme. But more particularly owing to the well-known fact that the Kafirs are considered directly opposed to the influence of Teachers or Missionaries, and would rather do anything than facilitate their operations. Let the notions of the Kafirs be what they may, it is now a standing fact that nineteen Children of Heathen Kafirs were presented to our Kafir Institution at the first start off. And [amongst whom were three Children of Chiefs — two of the influential Chief Umgova; and one of the Chief Zatshuke. Upon the first arrival of the Children (Jany. 29) there was a kind of demonstration made by the Kafirs. About 100 men and women accompanied them, and several of the Chief men made warm, heated speeches to the Bishop on the occasion. As most of the people remained all night at the station an ox was killed to ma a feast. Consequently for hours during the night could be heard the around the Griffin House, and the clacking of cooking beef on the sticks On the following morning the parents left their children with confidence in o and it was pleasing to see with what affection the parents parted with them of the boys looked in silence upon the departure of their parents & friends with of tears and with sorrowful hearts. Since February last to the present t we have had additions made to the number of boys, so that we now numbe

When speaking to an active member of one of the Dissenting bodies in Maritzb few days ago, about our Native Industrial School, I remarked, "as to numbers we could not boast, but as a beginning in the right direction we rejoiced in it." He replied, that they (his sect) had endeavoured for years to get the Kafir ch to their schools, but he was sorry to say, they were only successful in obtaining the children of Hottentots or of parents of a mixed race." He remarked "that it was a great move in securing 30 children of real Kafirs, when we consider the great barrier of prejudice to be broken down before a Kafir will listen with any attention ~~almost~~ to any thing about instruction or belief in religion." There is another point in which the present undertaking will doubtless prove beneficial in its influence. In consequence of the Kafir boys being collected as they are at Ekukanyeni, we have the formerly heathen Kafir parents and friends of the boys flocking to the station, some to see their little boys and others out of curiosity to see the Institution, many of whom remain a day or two. Thus then many Kafirs will become familiar with the scene of missionary labour, become acquainted with the teachers, and will see that there is nothing to be afraid of at the home of an Umfundisi. Great indeed is the prejudice of the Kafirs against a close acquaintance with the Christian teacher, and it may be a degree of superstition accompanies this prejudice. If so, under present circumstances much of that wrong feeling will necessarily be destroyed. Five months have now elapsed since our present work commenced and it is pleasing to remark that the boys are all contented and happy, and advancing in Reading, Writing, Arithmetic and Singing. The Kafirs are evidently a musical people. This we have proved from the quickness with which the boys have taken up our English tunes. They can already sing 8 hymn tunes, and upwards of twelve little rounds and songs. They also chant very nicely. We have fortunately a little barrel organ which is of great assistance in leading our juvenile black choir. The organ has altogether been a great source of attraction to visitors, and they behold it with amazement. Several strange Kafirs who recently came here from beyond the Drakensberg, walked into the Church the other day to hear the wonderful music. I shewed them the barrels and afterwards allowed [illegible] the handle. Upon which they immediately covered their faces with their hands in astonishment and exclaimed Abelungu! Abelungu!! White men! White men!

Our School boys, with great warmth enter into our English Games. Shuttle cock, bat & ball, peg and whip tops, kite flying, bows & arrows, with many other such amusements take their places in their Catalogue of sports. At present - being winter - the boys are all uniformly dressed in coats of red flannel with belts buckled around their waist; which gives them a very pretty appearance. It is purposed as soon as arrangements can be made to engage the boys for some time daily in the acquisition of some branch of useful mechanical art.

Forcibly indeed is that truth pressed upon us - "God hath made of one blood all nations of men" when brought in close contact with fellow-creatures of other colour and race than ourselves. I have observed in some of our little Kafirs as much display of natural affection as ever I did in a European child. Some are interesting and amiable whilst others are less so, but on the whole I very much question whether there can be produced a European School of Children of equal number with less refractory dispositions. I noticed a pleasing instance ~~incident~~ the other day of sweet affection in one of our little boys which I think worth noticing. - One day whilst I and the whole of the boys were down at the Mission Farm, two or three of the boys amused themselves - unknown to me - by playing with a straw-cutting machine, which ended by one little fellow nearly cutting off the finger of another. The little offender ran away in fear and although it began to rain in torrents we knew not what had become of him. A search was made and he was found crouching in a ditch of water trembling with fear. After we returned home when all the boys were sitting close to each other in their room, I cast a glance around in search for the poor little boy who accidentally had injured the other, when to my delight I saw the dear little fellow sitting close to the boy he had injured with his head against his shoulder with evident sorrow and affection in his look. Indeed, we have daily instances of the warm-heartedness of the boys. I believe they are as much attached to us as we are to them, and are quick in their appreciation of kindness. Thus have we under our charge in their tender, early years a number of interesting boys, who, with God's blessing, may be happy instruments, in coming years, of diffusing light and truth amongst their own people, and so prove a blessing to their race.

Our work at the Station with regard to the adult Kafirs is interesting. We have an Evening Class daily for the Kafir workmen on the Farm which has been well attended. The Kafir Sunday service, which takes place in the Afternoon, is conducted by the Bishop himself. Sunday after Sunday this service becomes of more interest & profit to the people. His Lordship usually expounds a portion of Scripture and then induces the audience to ask questions. I could not but observe on recent occasions a deep interest exhibited on the part of the people when questions were asked and answers given by the Bishop. I should remark that everything that occurs at this service is worthy of notice, inasmuch as it is a Congregation of Heathen Kafirs there being scarcely ~~but~~ one Christian Kafir in the whole Congregation. The number of hearers latterly has been from 60 to 100 inclusive of the School boys.

There are upon the Station about 30 Europeans - adults & children - for whom we have regular Sunday Services conducted by myself in accordance with the Bishop's licence. Mr Fearne having returned to his Charge at Richmond.

Our Mission Educational Establishment stands a mile distant from the Mission Farm, and comprises an Angle of one story building, containing ten apartments. Also a neat little wooden Church, with buttresses and a neat spire projecting from the roof. It has also a ~~porch~~ neatly arched porch, and Chancel window tastefully decorated. The Kafir School is conducted by myself assisted by Mr Viga. And the whole charge of the household duties of the Establishment has been cheerfully undertaken by Miss Sanderson.

The State of things at present on the Station is greatly on the advance. During the past 6 months the little Church has been erected. A building has been nearly completed which will shortly be fitted as a model workshop or factory. It will be ~~fitted~~ supplied with a large water-wheel, which will operate in grinding mealies - in sawing wood - and in contributing to the manufacture of brown Earthen ware. Carpentry will also be carried on in a part of the building, and, if possible other additions will be made which may render the Establishment more complete. Also a little apart from this a large shed has been erected for a brick-yard under which a brick-making machine has been placed ~~erected~~, to which a powerful pug-mill is attached for attempering the clay. In addition to these, Agricultural Implements of modern invention have been introduced to facilitate the farming operations. Thus has the Bishop set up, as it were, in the desert, a monument of human skill, and a truth telling spectacle of what Civilization can attain to. There are now from 60 to 80 acres of land under cultivation, and crops of forage, potatoes, china grass, mealies, and cotton have already been gathered in. The cotton picking has been a 2 hours daily occupation for the Kafir boys for some weeks past. The Mechanical department at the Station is under the superintendence of Mr. Ryder: And the Farming operations under that of Mr. Bloy.

The Mission House is now being enlarged for the accommodation of the Bishop's Family. Consequently his Lordship will, in the course of a few weeks, reside here, and all the movements of this important Station will be under his Lordship's observation and immediate direction.

July 1st. 1858

Walter Baugh
Catechist

W35.175
57

Emmaus Mission
[illegible] Sept. 22
1857

My Lord

I have just heard that a [illegible] of [illegible] are going from [illegible] neighbouring [illegible] to [illegible] morning so I embrace the opportunity of [illegible] a note by [illegible].

I duly received your [illegible] of the [illegible] on [illegible]. [illegible] I am happy to say the garden & [illegible] valued by [illegible] may no longer be [illegible] [illegible]. Before I heard such expression of concern & anxiety on the part of the people as to the position of the site of the new buildings, [illegible] & walk to see the situation of the old ground held by Hart's old Dutchman. I am now persuaded we shall not be able to find a more eligible situation for our mission purposes than that.

1. We shall then secure an extensive range of unoccupied ground, which we could not secure on the site of the gardens without expelling the Kafirs from it.

2. On the upper hand we shall secure the lower part of Table Mountain unobstructed with Kraals. On the opposite side of the River we shall also secure a number of Kraals besides that at which we are at present stopping on our. together thus we shall be situated in the midst of the people.

3. There is a beautiful little rivulet running through the Kloof near the Springs trees which the Dutchman turned on to his ground as which we shall be able to do with little [illegible] if we think proper.

4. A good road could be made by clearing the bush a little, in the hill which your Lordship and I crossed a short time ago. Besides all which we should be located this side of the River and

With the intention of settling in this

spot we have commenced fellin' timber & cuttin' thatch. Two work in the bush while the other two cut thatch. I am in the thatch-cutting department. We have already brought down a fair contribution of available poles, & gathered together a good foundation for a stack of thatch. We leave our kraal at 8 o'clock & continue out until evening. Like English peasants we take our cold dinner in a bag on our back, and drink from the running brook.

I am happy to say we are all quite well & gettin' on well. We have Kafir lessons every evening — if such they can be called. We felt the full force of the storm last night. Our beds got a little moistened. With kind regards to all at the station — not forgetting the dear black boys. Believe me my Lord

Your Lordship's obedient humble servant

Walter Baugh

= I have written this whilst the
woman has been frantically trying to
make beds. The other women have
left them behind

Emmanduse, Sept. 27. 1856.

My Lord,

Up to the present time we have been hard at work, daily, collecting materials for our building purposes. This we have found no light work. Besides having to seek, on the heights of a high hill near to us, suitable trees for poles, cutting them down & trimming them, they have had to be dragged down or carried by ourselves for a distance not less than $\frac{3}{4}$ of a mile. The grass also we have had to collect in small quantities from distant places, and, like Kafir Women, bear it upon our heads to our Seringa avenue, where we store all our materials. I am happy to say, ~~I~~ we have advanced so far in preliminary operations, that we intend clearing the ground and hoisting our first pole on Monday next. I feel very desirous that your Lordship should see the site before we use the spade. Dr. Bleek told me that your Lordship thought of coming here last Sunday. I should be glad to know whether your Lordship purposes coming to-morrow; if so, I would send up to Ngoza's to tell them there. I believe an address from your Lordship at this early stage of our operations would have a very good effect; and it would be the means of giving greater publicity to our Sunday service here.

That little boy, Umungegesa, who lived at Mr. Button's, and was beaten by his father for coming to our Evening school, at Ekukanyeni, lives near to our kraal. He knew me, and, to my surprise, followed us two or three days to the bush and assisted in carrying poles and making himself otherwise useful. He told us he should like to work for us. I afterwards spoke to his father, but I found he is now staying at home for this month only. He will return to Mr. Button's employment at the beginning of next month. The boy's father did not seem at all disposed to leave the boy come to me. I was much dis-appointed in not getting the little fellow. He is really a nice looking and a good boy. Sir Theophilus St. George has been at Ngoza's kraal during the last 2 days, investigating into this notorious Umtakati affair. The people are getting thoroughly tired of it.

I remain, My Lord,
Your Lordship's humble
And obedient servant
Walter Baugh

The Right Reverend
The Lord Bishop of Natal.

1858. Ap. 1st. Rev. Walter Baugh. Ekukanyeni.

Joy and gratitude in review of past 12 months of work for spiritual, intellectual & industrial training of charge.

Drawback to work. Mechanics with additional hands adding wing to Bp's residence or Central Mission House for future training of Native Boys and Girls, in religious instruction, reading, writing, arithmetic & industrial training

Converts during year. 50 or 60 souls live on native kraals, 25 working Kafirs Besides these the nucleus of a Xtn community. On Easter Day 1857 the first baptism, Ujojo, after 2 yrs training; another Undiane ~~the next~~ Sunday, the next on Whitsunday May 31. & ~~2~~ others all ~~now~~ all confirmed except one.

William & Jonathan & their wives baptised by Amer. missies.

Settlement for Xtn. Kafirs on Mission land. 5 have cultivated 60 to 70 acres, harvesting mealies now. Site for native town fixed upon

Daily routine 8 am. Bkft. 9. Morning prayer in Kafir, chanting Ps & singing a hymn. Mrs. Colenso plays the harmonium – Senior boys read Gospel History; the Bp expounds or catechizes; natives encouraged to ask questions. 10–12 am 2–4 pm. School 7 pm Evening prayer. Evening School for the workers, well attended

On Sun. 2 full Eng. & 2 full Kafir services.

Native Boys' School. 37 pupils. Ankungu, son of Panda, reigning Zulu king, reads the scriptures at services.

30 can read Kafir, elder boys in Cl. I ~~can read~~ English v. passably. 3 doing Compound Division. Lessons on plant & flower, from Dr. Mann ~~& simple~~ Mechanics.

Some a "passion" for drawing, taught by Mrs. Colenso. Undiane can play chants etc on the harmonium.

Industrial Training – ~~[illegible]~~ The Bp has done much to forward this. Tools, machinery, materials for printing etc procured. 6 boys composing type, & "engaging in the black-art of printing". To begin carpentry – 4 boys' sewing class, & the boys like to mend their own clothes under Mrs. Mann

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b
W. Baugh

Ekukanyeni Miſsion Station.

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April 1st 1858 229

We cannot look back upon our labours at this Station, during the past twelve months, without feeling of inward joy & gratitude. In faith & prayer that the Lord would attend us with his aid and bleſsing, we have steadily pursued our work of the spiritual, intellectual & industrial training of the Charge committed to us — and, as in nature, God effects his purposes by slow & gradual means, so, in like manner, he has worked, through our instrumentality, upon the minds & characters of the natives under our influence.

I will now give a simple statement of facts, and will leave it to speak for itself.

Drawback to the Work. — During the past twelve months the Mechanics on the Station, with other additional hands, have been fully engaged in adding a wing to the Bishop's residence, or Central Miſsion House, in order that ample accommodation might be afforded for carrying out the Bishop's plans for the future training of the Native boys & Girls connected with the Institution. The building operations has been a tedious work owing to the scarcity of labour in the Colony; but now happily, the days of trial to our patience have nearly paſsed, and our hearts are beginning to beat high for an engagement in which the future weal of [illegible] of our black brethren is

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6
W. Baugh

6188/58

Ekukanyeni Mission Station.

April 1st 1858 229

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Converts during the Year. — On the Mission Ground we have a heathen population of, I believe, from 50 to 60 souls. These live in Native Kraals at some distance from the Mission Station. We have also an average of about 25 working-Kafirs who come & go time after time. These labour in the fields & assist the builders, brickmakers, &c. But beside these we have a nucleus of a Christian Community. The past year has been a cheering one to the Bishop & to all engaged in God's work at this Station; for, truly, we have been enabled to realise the happy experience of those words of the Psalmist: "He that goeth forth & weepeth, 'bearing precious seed, shall doubtless come again 'with rejoicing, bringing his sheaves with him." — On Easter-Sunday, 1857, the Bishop received into the Church by Holy Baptism the first-fruit of our labours. The Candidate was Ujojo, an intelligent Native, who has been in the Bishop's service for, at least, two years, during which time he has been under religious training. — This, I rejoice to say, was but an earnest of the Lords' harvest, for ~~in~~ shortly the ~~ensu-~~ time, ~~ensuing of ~ months after Easter~~, Undiane, one of our first Class boys, the eldest of the number, went to the Bishop, &, in great simplicity & sincerity, desired to become a believer. This was a heart-cheering incident. We had often looked upon the assembly of our Native youths & dwelt upon the thought: What will their characters be; & shall we have the pleasure of seeing many of them received into Christ's Church. The voluntary application of one of the elder boys gives us great hope that the greater part, if not the whole, will, in God's good time, follow his admirable example. The desire of this boy could not be complied with immediately, inasmuch as it was necessary that his parents should be consulted previously. This was done, but it required a little persuasion before the father of the boy was brought to see that there was nothing unreasonable in the request. The father of the boy is an influential Chief. His name is Latyake. Undiane was baptized 4th Sunday after Easter, 1857. This happy event was followed on Sunday May 31, Whitsunday, by the baptism of Solembu, another of the Bishop's servants. He had been under tuition for, I believe, as long a time as his Companion, Ujojo. — The good beginning did not end here, for shortly after ~~on Sunday~~ ________. Umatyatyazane, a young man who had been a very attentive pupil of mine for many months; & Umgikela, another of our elder boys; were baptised together. On Christmas-day, Umcantyana another young man who had lived some time at this Station, was baptised. To the above I can add one more, that of Uhlalelwa. A young man in the Bishop's service. — The whole of the above converts have been confirmed, with the exception of the last-named. To the number of our Christian people I may add William & his wife; & his brother Jonathan & his wife. These two men & their wives have been baptised by the American Missionaries. ~~They~~ The latter are all true Christians, & exceedingly intelligent. - I may also remark, that we have two young women, now under tuition, at Ekukanyeni, who have expressed a desire to be received into the Church by Holy Baptism. These two persons are now receiving instruction, and their Baptism will, I trust, take place shortly. Thus the good work has begun, and it is our constant prayer, that it will go on and prosper. I am happy to say, that all who have been baptised at this Station have shewed evidence, by their lives, that they regarded that Holy Sacrament in a correct & truthful manner. Their words & actions have been such as become Christians; and they have ever evinced a great desire to increase in faith & knowledge.

A Settlement for the Christian Kafirs on the Mission land. — The question as to how this little band of professors should be profitably & wisely employed near the Mission became an important consideration with the Bishop. It appeared desirable that they should engage in daily labour, and settle near to us in an independent position, so that they might be brought to feel that degree of self-dependence & self-respect which is absolutely requisite to raise a man in the social scale & in civilizatn. To this end, the Bishop proposed that they should each take an allotment of land to cultivate, & as soon as circumstances would permit, to build for themselves each a small cottage. This proposal the men readily acceded to, & quickly acted upon; and it is with much satisfaction I now report, that five of the number of Natives & trains, have brought from 60 to 70 acres under cultivation; and that extent of land is now bearing an abundant crop of mealies, which the men are now commencing to harvest. The Bishop assisted them by the loan of means to commence operations, but I have no doubt that their present crop of mealies will clear them of debt, & leave them with an ample surplus. A spot has been fixed upon within a short distance from the Mission House, for a *Native Town*. This will, I have little doubt, be built upon soon after harvest time; &, in all probability, ere this time twelve months, the site will present a lively appearance.

Daily routine. — The order of our daily proceedings is systematic & regular. At 8 o'clock in the morning the bell announces the time for Breakfast: at 9 the Bell summons the Natives – men, women, & boys – to morning prayers; which is our ordinary "Morning prayer," in Kafir. The Service is enlivened by Chanting the psalms, & singing hymns. Our Congregation sing well. We are aided by a Harmonium, played by Mrs Colenso. After prayers, about 16 of our elder School boys publicly read in the Congregation a portion of the Gospel History, which is afterwards expounded by the Bishop. The exposition partakes more of the nature of a Conversation with the Native Christians, than a discourse. Sometimes the Bishop catechizes the boys & men; at others, the men are requested to ask questions: and so it becomes a season of profit to all present. Much of the good which has been done amongst our people here, I attribute to these daily services. It is impossible to say how much the subject of the morning's conversation upon these occasions, may occupy the minds of the natives present, throughout the day. – Immediately at the close of the morning service our School duties commence. They occupy from about 10 to 12 in the morning; & from 2 to 4 in the Afternoon. At 7 o'Clock every evening, we have Evening prayers, conducted similarly to the morning, with the simple exception of the exposition. In place of this, the adult part of the Congregation adjourn to the Common Dining Room in the house where an Evening School is conducted for all who have been at work during the day. This School is well attended by an attentive & striving number of pupils. On Sundays we have two full English Services - Morning & Evening; & two full Kafir Services - Morning & Afternoon. The Kafir Service in the Afternoon is numerously attended by Kafirs from neighbouring & distant Kraals.

The Native Boys' School. - The number of our pupils is 37. Amongst the number we have Umkungu, the Son of Panda, the reigning Zulu King. In the providence of God he has been put under our charge, & we are doing what we can to promote his advances in religion & knowledge. What may be the result of his acquired knowledge, no mortal man can conceive. Very much of great interest might be said concerning this interesting boy, but as the greater part, if not the whole, has been communicated by different means, I will omit it here. One thing I must record, & that is, that he now reads the Scriptures publicly at our daily service with the other boys. He is also steadily advancing in writing Arithmetic, & drawing. Our labours in the School with the boys have been pursued day after day, with patience & regularity; as instruments in God's hands we have tried to do our duty, or, in other words, we have done - what the poor woman did, who would fain do honor to our Lord, - "What we could." & the result is encouraging. About 30 of the number can read Kafir very satisfactorily. The elder boys, the 1st & 2nd Classes are now taught English. The 1st Class can read English very passably - & not only read it but write it from dictation, & understand very much of its meaning. These boys also are taught Geography & History. They are rapidly advancing in Arithmetic: three of the Class being already in Compound Division. This advanced Class has had the advantage of simple & instructive lessons on the component parts of a plant & a flower, from Dr. Mann; also a succession of interesting Lectures on the powers in Mechanics, accompanied by numerous striking illustrations. As discipline for the boys' observing faculties, the whole of the boys have lessons in drawing. Some of them have ~~have~~ shewn remarkable taste for the art - indeed two of the number, Undiane & Uskelemu, have exhibited quite a passion for it, so much so that they voluntarily devote their whole evenings to it, whilst the other boys are sleeping or playing. This strong desire, on the part of these boys, to improve themselves, is met by a ready & hearty self-devotedness on the part of Mrs. Colenso - who superintends the drawing Class - to do anything in her power to help them. - The most advanced pupil, & young Christian, Undiane receives instruction on the Harmonium from Mrs. Colenso, and the result of this effort promises to be very satisfactory. He plays now very nicely a number of Chants & hymn tunes. The advantage of such an acquisition by a young native of such

3) promise, & one so likely to become a Missionary, must be self-evident.

The Industrial Training of the Boys. — This branch of our work is a subject on which the Bishop has thought much a deal, & it is one which his Lordship has done much to forward. Implements of husbandry, machinery for mechanical operations, and materials for printing, have been procured to facilitate the Industrial Training of the Natives. The men and the strongest of our boys have been hard at work farming for the last nine months — the boys taking alternate days. This has been discipline in one kind of work for them. But we are now pleased with the chance of ample means being speedily provided for engaging divisions of the boys in different departments of useful arts. For instance, we have now been enabled to get fitted up close to the Boys' School a neat little Printing Office. This has been accomplished, and the Boys (6) have engaged in composing type with all the interest & heartiness we could desire. We have had already sufficient evidence of their capabilities for engaging in the black-art of printing to convince us that in a few months' steady practice our boys will render valuable service in furnishing their fellow-countrymen with means for their enlightenment. We require now nothing but patience & perseverance, & by the help of God, we shall do great things for these interesting youths. A division of the boys are fully expect, will be put on to Carpentry in a week hence. Then, I think, we shall have all the boys engaged in Mechanical operations, that are fitted in body & mind, at this moment, for such engagements, from amongst the number of our pupils. — For some time past a number of the boys have attended a *Sewing Class*, under the management of Mrs. Mann. We have no occasion to resort to persuasion in getting volunteers for this department. The boys think it their duty to do all in their power in order to qualify themselves for repairing their own Clothes; for they appear at all times greatly mortified when they are necessitated to appeal to some fair sempstress to aid them in misfortunes of the rip and tear of their garments.

Native Girls' Department:— The great desire of the Bishop for an Establishment of Kafir Girls similar to that of the Boys, has been, to some extent, gratified during the past year. We have now at Ekukanyeni, four young women, & four little girls, boarding & receiving tuition much in the same way as the boys. They are instructed by the young ladies in the Bishop's household, under the superintendance of Mrs. Colenso. They are trained to household work & every thing which will contribute to make them good house servants & Christian wives. The young women, in fact, engage for some hours daily in washing clothes, & thereby rendering great service to the Mission. Two of the number, as I before referred to, are likely soon to be baptized—

The Want of Kafir Books. — We feel very much the want of School Books, in the Native language, for our work. As we advance our requirements become greater & greater. All the means that we could command for Kafir teaching previous to last August, were a small primer printed by former Missionaries, & a few loose sheets which were published by the Church Mission." These have now been discarded by our pupils as being of no longer use to them, and another book has been substituted for a lesson-book. That is, the Gospel History compiled from a Harmony & printed in paragraphs. This is now the Book of the School, inasmuch as the boys have no other to read in — excepting the Prayer Book. It is in this Gospel Narrative that the Boys read at our Morning service daily. It is a new translation by the Bishop, & has recently been published. It is a favorite book with the Kafirs generally, owing to the purity of the translation & the manner in which it is printed. What we most need now, is a reading book of Lessons in General Knowledge. Our boys can read fluently, but it is to be regretted, that we have nothing to put into their hands to satisfy their thirst for Knowledge. We do all that we can to teach them English, but it will be a long time before they will be able to sit down & read an English book profitably & without much labour. The Bishop has, I am pleased to say, a reading Book compiled & translated in manuscript of the very kind we require; but the busy state of our Colonial printers gives us no hope of having it printed. Our present expectation is - that the Native youths, now making their first attempt at printing, will in a short time, be able to relieve the Bishop of his manuscripts ready for the press. They will commence in a few days to turn out a primer in Kafir for the use of our Church Mission Schools; which, we hope, will be followed by books of greater magnitude.

I now close my Report with the earnest & sincere prayer: that Almighty God will still continue to bless us, & to prosper the work of our hands.

Walter Baugh.

1857 Annual Returns. Dioc. of Natal.

Dr. Henry Callaway - Pietermaritzburg
Rev. R. Robertson - Ekufundisweni on the Umlazi River

9572
57

Annual Return to be forwarded to the Society for the Propagation of the Gospel, 79, Pall Mall, London, either directly, or through the Bishop of the Diocese.

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-3

DIOCESE OF Natal

Parish or Mission of St Andrew's. & Kafir work in City

Township or District of Pietermaritzburg

Signature of the Incumbent or Missionary Henry Callaway

Date April 25. 1857

1. What is the extent of the Parish or Mission at present under your charge?	1. Ward No 4 of the City of Pietermaritzburg: in extent about 2 or 3 square miles
2. Give the numbers, distinguishing the nations or races, of—	2. (a.)
(a.) The whole population of your Mission.	I do not know
(b.) Church Members—*i.e.* those of any age who are Baptized, and do not profess to dissent from the Prayer-Book.	(b.) Persons resident in the parish of S. Andrew's about 80 There are 6 baptized Kafirs attending at the Kafir [illegible] women & 3 children were baptized by the Wesleyans.
(c.) The actual Congregation present at each of your Churches or Stations at any one Service.	(c.) The Church is occasionally full: it [illegible] seats about 80 The largest number attending a Kafir service during last year 24
(d.) Habitual Communicants.	(d.) About 14: as many as 21 have communicated at one time
(e.) Candidates presented at last Confirmation.	(e.) One
3. Specify, as to each Church or Station within your Parish, how often in the course of last year did you—	3. (a.)
(a.) Celebrate Divine Service?	106 times at S. Andrew's: 180 times with Kafirs, besides a daily morning short service with my own family & servants irregularly attended by a few other Kafirs; & a short evening service after the conclusion of the school.
(b.) Administer Holy Communion?	(b.) 14 times
(c.) Catechise publicly during Service?	(c.) Every Sunday, &c. in the Kafir Service
(d.) Pay Pastoral Visits?	(d. I have no account.

1857 Annual Returns. Dioc. of Natal.

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(e.) Candidates presented at last Confirmation.	(e.) None
3. Specify, as to each Church or Station within your Parish, how often in the course of last year did you—	3. (a.)
(a.) Celebrate Divine Service?	106 times at St Andrews: 180 times with Kafirs, besides a daily morning short service with my own servants occasionally attended by a few other Kafirs; & a short evening service after the conclusion of the School.
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(c.) Catechise publicly during Service?	(c.) Every Sunday, that is, in the Kafir Service
(d.) Pay Pastoral Visits?	(d. I have no account.

1857 Annual Returns. Dioc. of Natal.

Dr. Henry Callaway - Pietermaritzburg

Rev. R. Robertson - Ekufundisweni on the Umlazi River

4. What contributions have been raised within the Parish during the year for general Church purposes, or for local charities?	4. The offertory collected at St. Andrews during the year ending Easter 1857 £57 were collected, besides the donations which have been received for repairs, the amount of which I do not know.
5. Particularly state the number and total amount of your Offertory collections, and the purposes to which they are applied.	5. £57 applied to the general ~~debt~~ expenses of the Church. The balance if any is expended in liquidation of the debt on the Church; £128 still remain unpaid
6. State the amount of your *professional* income during the past year, and the sources from whence its component parts are severally derived,—as, for instance, the S. P. G., the Diocesan Church Society, Clergy Reserves Fund, Vote of the Legislature, Glebes, Congregational Contributions, in money or kind, Donations, Fees, Pew-rents, Vestry Allowances, or any other source.	6 £240, which I have received entirely from the Bishop.
7. Are you satisfied that your Congregation are contributing to the best of their ability?	7. Yes. They are few in number and poor for the most part. They are very willing.
8. What Schools, Sunday and Daily, are in the Mission?	8. The children of St. Andrew's Parish attend the Sunday School at St. Peter's. I have a daily evening school for the Kafirs.
9. What is the average attendance of children, male and female, in each?	9. At the evening school 12 or 13, almost all boys.
10. What part have you been enabled to take in the superintendence or tuition?	10. I am almost always present at the Evening School, which is held in my own house: in fact I am the teacher.
11. What prospect can you see of the Parish being endowed, or becoming self-supporting?	11. None at present
12. Has anything prevented the transmission of your Quarterly Reports during the past year?	12. I do not remember to have received any quarterly reports.

Please to leave this margin.

~~3747~~
58

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Annual Return to be forwarded at the end of the year to the Society for the Propagation of the Gospel, 79, Pall Mall, London, S.W., either directly, or through the Bishop of the Diocese.

(3)

DIOCESE OF

Parish or Mission of St Andrews, Pietermaritzburg & Mission at Pietermaritzburg

Township or District of Pietermaritzburg

Signature of the Incumbent or Missionary Henry Callaway

Date Jany. 11. 1858

1. What is the extent of the Parish or Mission at present under your charge?

1. The Parish of St Andrews is a quarter of the City. I do not know its exact extent: perhaps a square mile. The Mission takes in the Kafir Mission-work in the City.

2. Give the numbers, distinguishing the nations or races, of—

(a.) The whole population of your Mission.

2. (a.)

(b.) Church Members—i.e. those of any age who are Baptized, and do not profess to dissent from the Prayer-Book.

(b.) Twelve families & about 60 members among the white population, who attend St Andrews. There are a few families who attend the Cathedral.
Eight coloured people. There are three under preparation for Baptism.

(c.) The actual Congregation present at each of your Churches or Stations at any one Service.

(c.) I cannot answer with regard to St Andrews: for [illegible] alteration in the [illegible], the Church was [illegible] 100 [illegible] sometimes [illegible]
The largest number [illegible] in the Kafir [illegible] 70 [illegible] in the City [illegible]. The largest [illegible]

(d.) Communicants.

(d.) At St Andrews from 16 – 22

(e.) Persons confirmed last year.

(e.) [illegible] confirmed [illegible]

(f.) Unbaptised adults and children under Christian instruction.

(f.) There [illegible] among the Kafirs, and it is impossible [illegible] the fluctuating character of the school. There [illegible] 50 at one time.

3. Specify, as to each Church or Station within your Parish, how often in the course of last year did you—

(a.) Celebrate Divine Service?

3. (a.) Twice on Sundays at St Andrews [illegible]
Three times among the Kafirs on Sundays; and daily Morning and evening prayer

(b.) Administer Holy Communion?

(b.) The first Second Sunday in every month, and on [illegible] other occasions.

(c.) Catechise publicly during Service?

(c.) Every Sunday in the Kafir [illegible]

(d.) Pay Pastoral Visits?

(d.) I have kept no account.

(e.) And what was the number of

(e.) Baptisms of Infants publicly? 12 Infants privately? 0
Adults publicly? 1 * Adults privately? 0

Marriages? 0

Burials? 2

* 1 Adult Kafir was baptized at the Cathedral

4. What contributions have [illegible] Parish during the year for general Church purposes, or for local charities?

5. Particularly state the number and total amount of your Offertory collections [illegible]

6. State the amount of your professional income during the past year, and the sources from whence its component parts are severally derived,—as, for instance, the S.P.G., the Diocesan Church Society, Vote of the Legislature, Glebes, Congregational contributions in money or kind, Donations, Fees, Pew-rents, Vestry Allowances, or any other source.

7. Are you satisfied that your Congregations are contributing to the best of their ability?

8. What Schools, Sunday and Daily, are in the Mission?

9. What is the average attendance of children, male and female, in each?

10. [illegible] been enabled to take in the superintendence or tuition?

11. What prospect can you see of the Parish being endowed, or becoming self-supporting?

12. Has anything interrupted the transmission of your Quarterly Reports during the past year?

4. What contributions have been raised within the Parish during the year for general Church purposes, or for local charities?	4. £66..18..2
	Indaleni, Pietermaritzburg
	Pietermaritzburg
	Henry Callaway.
	7.11.1859
5. Particularly state the number and total amount of your Offertory collections, and the purposes to which they are applied.	5. £57..15..8. To general church expenses and to some charitable purposes.
6 State the amount of your *professional* income during the past year, and the sources from whence its component parts are severally derived,—as, for instance, the S. P. G., the Diocesan Church Society, Vote of the Legislature, Glebes, Congregational Contributions in money or kind, Donations, Fees, Pew-rents, Vestry Allowances, or any other source.	6. £240 from the S.P.G.
7. Are you satisfied that your Congregation are contributing to the best of their ability?	7. I am satisfied save in the offertory collections, which have somewhat fallen off during the last six months
8. What Schools, Sunday and Daily, are in the Mission?	8. A daily evening school for Kafirs. The Kafirs of our mixed school have also instruction during the day.
9. What is the average attendance of children, male and female, in each?	9. 12–20. We have periods of irregularity.
10. What part have you been enabled to take in the superintendence or tuition?	10. I have constantly assisted the Teacher in the Evening class
11. What prospect can you see of the Parish being endowed, or becoming self-supporting?	11. None. The parish is in debt £140
12. Has anything prevented the transmission of your Quarterly Reports during the past year?	12. Nothing. I have transmitted these reports [illegible]
	Since I left my account.

9704
1857

Annual Return to be forwarded at the end of the year to the Society for the Propagation of the Gospel, 79 Mall, London, either directly, or through the Bishop of the Diocese.

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(7)

DIOCESE OF

Parish or Mission of Ekufundisweni on the Umlazi River

Township or District of — — — —

Signature of the Incumbent or Missionary R. Robertson

Date August 8. 1857.

1. What is the extent of the Parish or Mission at present under your charge?	1. Between 6 & 7000 acres.
2. Give the numbers, distinguishing the nations or races, of— (*a.*) The whole population of your Mission.	2. (*a.*) About 5000 – all Kafirs with the exception of one family of Hottentots
(*b.*) Church Members—*i.e.* those of any age who are Baptized, and do not profess to dissent from the Prayer-Book.	(*b.*) 23.
(*c.*) The actual Congregation present at each of your Churches or Stations at any one Service.	(*c.*) We have had as many as 500 present at Ekufundisweni. The average attendance may be about 200 – At the outpost 100 –
(*d.*) Communicants.	(*d.*) 6 –
(*e.*) Persons confirmed last year.	(*e.*) 3 Kafirs & 1 Englishman –
(*f.*) Unbaptized adults and children under Christian instruction.	(*f.*) One adult & 40 children –
3. Specify, as to each Church or Station within your Parish, how often in the course of last year did you— (*a.*) Celebrate Divine Service?	3. (*a.*) We have the daily services – morning & evening both in Eng. & Kafir. Shortened a little –
(*b.*) Administer Holy Communion?	(*b.*) Once a fortnight to the Eng. congregation of Chairmouth & Sippings – & in Kafir on the great festivals
(*c.*) Catechise publicly during Service?	(*c.*) Constantly – in the Kafir service & school –
(*d.*) Pay Pastoral Visits?	(*d.*)
(*e.*) And what was the number of	(*e.*) Baptisms of Infants publicly? 6 Infants privately? Adults publicly? 3 Adults privately? 2.
	Marriages?
	Burials? 4.

4. What contributions have been raised within the Parish during the year for general Church purposes, or for local charities?	4.
5. Particularly state the number and total amount of your Offertory collections, and the purposes to which they are applied.	5 £1..2..6. On occasions when the Holy Communion was celebrated in Kafir. These, however, were not only the contributions of the Kafirs, but of others who formed our family at the time.
6. State the amount of your *professional* income during the past year, and the sources from whence its component parts are severally derived,—as, for instance, the S. P. G., the Diocesan Church Society, Vote of the Legislature, Glebes, Congregational Contributions, in money or kind, Donations, Fees, Pew-rents, Vestry Allowances, or any other source.	6 £170 All from the S. P. G. and £20 from the Bp. towards the support of the 2 little Orphans we have adopted.
7. Are you satisfied that your Congregation are contributing to the best of their ability?	7. Yes.
8. What Schools, Sunday and Daily, are in the Mission?	8. A day school for about 40 Kafir children & on Sundays for all who may come.
9. What is the average attendance of children, male and female, in each?	9. Two months ago the average (boys & girls together) was 35. At present in consequence of the Mealie planting it is 16.
10. What part have you been enabled to take in the superintendence or tuition?	10. Teaching all the hours of school excepting on Thursdays when I go to the Out Post. We are very thankful to know that the Society has granted a Catechist for this Mission as it will enable me to increase the number of Out posts & to work up the people of the service on Sundays & the children for the day school.
11. What prospect can you see of the Parish being endowed, or becoming self-supporting?	11.
12. Has anything prevented the transmission of your Quarterly Reports during the past year?	12. My wife is fully occupied in the teaching of our little adopted children, & a young English Kafir man whom we hope to train up as a Native Teacher. She has also 2 little Kafir children under her care who are improving much. The Zulu girls & young women are also improving in needlework, but at present my wife being the only lady here, she has a great charge in keeping order & neatness in such a large number where they are only just beginning to wear clothes & have no idea of washing & mending them [illegible]

Please to leave this margin.

1857. July 8. Rev. James Green. P. M. burg. Natal.
(recd. Oct. 15. part copied Cape III. 347)

Inquiring re date for draft upon Society. Some draw at beginning of month. Mr. Fearne at end of qr., G. at end of month. His account will date for July 1. Statement re Funds of Ch. at PMburg. dating from his first coming – On average about £300 per ann. raised, not including £200 for St. Andrews, under Canon Callaway, in charge of Mr. for 2 yrs.

Sorry to be burden to Soc., debt of £1000, not bound to repay Archdn. & the Bp's loan refunded, yet money from his private purse so anxious to return it. Mr. Winder's loan to be repaid. £400 owing to tradesmen. Only inferior sittings in church, used when service in Govt. school room. Ch. needs endowing. Schools wanted. Trusts Soc. will continue to help.

When G. came v. few Eng. residents, popn. chiefly Dutch. These now on farms. Emigrants in their place, Scotch Presbytns, Wesleyans, a few Irish R.Cs, besides Eng. Chmen. Altogether not more than 1500 white, many leaving to settle on farms under Govt. regulations. Likely to decrease in numbers & wealth.

Cathedral consecrated on Thurs. July 2., opened on Lady Day. Wanted for Bp of C.Tn but he cd. not come. Whole staff now 1 Bp., 8 priests, 1 deacon. Consn. v. beautiful – choir of 16 boys & 3 laymen, in surplices – Sermon by Rev. T G Fearne. Offertory £20-15-0. At opening bef. £39 + £40.

Statement of Funds Feb. 1849 – June 1857
amount raised £2452
Donations SPCK £650 Bp of C.T. £70. Funds in Eng £456 = £1176.
Loans Bp's Diocn £500
Archdn. £500.
G. Winter £40
From Prof Sewell. stained glass E. window
" Friends of the Dean – Silver vessels for Holy Comn.
Linen
Altar stools
Service books.

3 -

Rev. James Green
Recd. Oct. 15
Part cop: Cape III. 347.

P. M. Burg
Natal. 9th July 1857

247

Reverend and Dear Sir,

I write to you by this Post to enquire at what periods you would like me to draw upon you and whether in advance or not. Some of the Clergy in Natal have hitherto received their stipends at the commencement of the month – Mr. Fearne, I think, at the end of the quarter, myself at the end of the month. For the ½ year ended last month I asked the Bishop to pay me as usual to the end of June, which he has done. My salary with the Society [illegible] therefore date from the 1st July.

[illegible] Thinking it may be interesting to you a short statement respecting the funds of the Church at P. M. Burg dating from my first coming here; you will see that including [illegible], we have raised altogether about £700 per annum, it is quite that as I have not included about £200 raised during that time for S. Andrew's Church, a small Church at the end of the town with sittings for from 80 to 100 under the charge of Colon. Callaway, who has now for 2 years conducted the Mission in the town.

I am sorry that I should be a burden to the Society but my people have had many calls upon them, the debt of £1000 presses heavily, for although not bound to repay the [illegible] unless the Bishop's loan has been repaid, yet as the money came from his private purse we are anxious to restore it to him as speedily as possible. Besides that the Widow's loan has to be repaid immediately, while

Rev. James Green
Rec.d Oct. 15
[illegible]

owe above £100 to the tradesmen. and we have no sittings in the Church but common ones of a very inferior character, used by us when we worshipped in the Government School room – then the Church requires to be enclosed, it is quite open at present, and we have to think about schools. We have therefore many calls on our resources and I trust the Society will continue its assistance and look favorably upon the efforts we have made. When I first came here, there were but very few English residents, the population was then chiefly Dutch a large proportion of them have now left and gone to reside on their farms and their place has been supplied by emigrants consisting of Scotch Presbyterians, Wesleyans and a few Irish Roman Catholics besides English Churchmen. Altogether with English, Scotch, Irish & Dutch I do not suppose the population exceeds 1500 white people, and many of them are now leaving again to settle on farms under the new Government regulations, we are therefore likely for a time at least to fall off in numbers and in wealth rather than to increase.

The Cathedral was ~~consecrated~~ consecrated on Thursday last, the 2nd of July, it had been opened on Lady day, but its consecration deferred as the Bishop had invited the Bishop of Cape Town to come and assist, but his too many engagements prevented his visiting us. There were as many as 10 clergymen present including the Bishop and only two absent, but of these one is at present only building up [illegible] for his health and without cure and another though long afflicted is about returning home, so that our whole staff at present is but one Bishop 8 priests and no deacons. The consecration service was very beautiful. We had a choir of 16 boys and 3 laymen all in surplices, these with the clergy quite filled the chancel, the Bishop preached, and at the morning

Service which followed the Rev. J. G. Green of Richmond. The offertory in the morning amounted to £20-16. At the opening it was between £39 & £40. The feeling was with the people generally the greater because they had watched the gradual rising of the walls and when it was opened, they came and in their worship dedicated it. Both Services however were very solemn and beautiful

Believe me Reverend and Dear Sir

Faithfully Yours
James Green
Dean of P. M. Burg

Statement of Funds raised in P. M. Burg between February 1849 & June 1857. Exclusive of the accounts of St Andrews Church

For Building Fund of the Cathedral.	£1726, 3-4¼	
Purchase of Native Land. Fees &c	73-4-0	£1799-7-4¼
Incidental Expenses including Fitting up Government School room. Enclosing Burial Ground. Lighting &c &c		483-12-1½
Subscriptions & Societies & Charities		69-4-10
Donations of Communion Table Font, Lectern, Chair Seraphine Surplices &c about		100 — " —
Total		£2452-4-3½

Donations Received during the same Period

From Christian Knowledge Society	£650-0-0
— Bishop of Capetown	70-0-0
— Friends in England	456-0-0
Total	£1176-0-0

Loans Contracted during the same Period

From the Bishop's Diocesan Funds—	£500-0-0
— Archdeacon's private Purse	500-0-0
— G. Winder until a Church is built at Redhill	40-0-0
Total	£1040-0-0

The Church has also received from the Bishop's Diocesan Funds the Slates for the covering of the roof – also from Professor Noble a stained glass East window – also from the friends of the Revd. Silver Vessels for the Holy Communion – Linen for the Altar – Altar Cloth and a set of Service Books

The loan of £1000 is to be paid off in annual instalments of £50

J.G.

1857. Mar 23. Ven. Thos. G. Fearne, [Archd. of Durban]. Richmond, Illovo. Natal.

Transmitting acct. of parish for 1856. Fear that for 1855 not sent.

At close of year & for several months afterwards at Bp's request residing ~~[illegible]~~ at principal mn. stn. organizing the Kafir children's school. Mr. Bell in charge of parish.

Church at Richmond consecrated 3rd Ap. 1856, first ch. consecrated in Diocese. People came from 10, 15 & 24 miles away. 200 in the ch., a v. great number in this thinly & widely scattered popn. - Great gratitude. Attendance since, good. Some come a great distance. Every seat appropriated & for the most part occupied.

Ch. at Byrnetown opened, & licensed for use by Bp.

With help of Mrs. Fearne, started a daily school for European children - 26 on books 16 in attendance - Gratuitous - Some come 4 to 7 miles.

Sunday School in Richmond attended by all the children of neighbourhood exc. Presbytns. who object to Ch. Catech. Difficulty of access in summer or rainy season. Roads mostly through grass reaching to the knee.

Subscription for year to Easter 1847. Harmonium £18. Offertory £15-2-3 Donations £7-2-6 At Consn. £10-10. School Hut £9. Total £59-14-9

Mr. F's term of engagement ending, willing to renew it if Comtee. see good. Congn. cannot support clergyman, by cattle disease, almost reduced to penury. Trying to contribute to Dioc. Fund, but clergyman for white popn. dependent on the Society. F. a "missionary Clergyman" & wd. like to renew engagement in that form.

" 1 Nov.

Drew for £37.10 qr's sal. due 1 Oct. & for £5 for D. Taylor, Catechist

Duty duly & regularly performed, as little to record as in a rural parish in Eng., only people so scattered, that F. rarely leaves home without riding 8 or 10, more frequently 15 to 20 miles to see one family.

School has grown; now a master with salary.

Mr. Taylor, catechist, works entirely among coloured popn.; 8 to 10 in service. Work fluctuating; young men only engage for 3 months; but favourable impression made & prejudices agt. instruction broken down; so pupils act as pioneers for missy.

"Sad state of affairs in India makes us feel our own precarious position"

2.

7440
1857

Richmond
Illovo
Natal
S. Africa
23 March
1857

251

My dear Sir

Herewith I transmit you the Annua ~~Annual~~ Statistical return for this Parish for the year 1856. I much fear that the account for the preceding year was not transmitted — At the close of the year & for several months afterward I was at the Bp: of Natal's request residing at the principal Mission Station assisting in the organizing of the school of the Native (Kaffir) children. I apprehend that in consequence, Mr Bell who had the charge of my parish, during my absence, made no return. I believe through the Bp: of this diocese you are already aware that the Church at Richmond was consecrated on the 5th of April last. The ceremony excited considerable interest, it being the first consecration of a church in this Diocese — Parties travelled some 10 some 15 some even 20 miles to be present. About 200 persons ~~were present~~ assembled in the Church, & in this thinly & widely scattered population we considered the number very great.

The occasion was one of great interest, & many were the expressions of gratitude, that we had now a place wherein God would record his name, & where after the manner of our fathers we might worship in the beauty of holiness.

Since that period the attendance, considering the scattered nature of our population, has been good - Persons coming from the outlying farms, situated at considerable distances from the village. It is a gratifying circumstance that every seat in the Church is appropriated & for the most part occupied each Sunday.

I am happy to be able to report that the Church at Byrne-town is completed & opened for divine service, by licence from the Bp:

During the year with the assistance of Mrs Fenne I commenced a daily school for the European children, The attendance considering the scattered character of the population, has been satisfactory. We have about 26 on the books & about 16 in attendance. The education is gratuitous. Some of the children come from a distance of 4 to even 6 miles.

Our Sunday School in Richmond is going on upon the whole in a satisfactory manner. We cannot speak of increase, for with the exception of one or two families of Presbyterians (who object to the Ch: catechism) all the children within reach of the Church, are from time to time in attendance.

The difficulty of access during the summer, or rainy season is a great draw back both to our Schools & attendance at Public Worship.

For as the roads to Church are ~~from~~ for the most part through the grass, reaching up to the knees we cannot expect persons during the prevalence of rain, neither in the prospect of it, nor shortly after it, to run the risk of sitting in their wet clothes.

The following is an account of the Amount of Subscriptions raised in this Parish during the year concluding Easter 1847.

For a Harmonium for the Ch:	18 . 0 . 0
Donations toward completing the Church	7 . 2 . 6
Offertory	15 . 2 . 3
Do at the Consecration of Richmond Ch:	10 . 10 . 0
School Hut	9 . 0 . 0
	59 . 14 . 9

I beg to remind you that by the time this reaches you I shall have entered upon the last year of the term of my engagement.

I shall be happy to renew that engagement if the Committee see good. It is impossible I consider that the few scattered sheep here should support their clergyman, they being by the pestilence among their cattle, almost reduced to penury.

The foregoing will shew you that they are not insensible to the benefits they enjoy in having a place of public worship & the ministrations of the Church, & already for this year they have commenced making a strenuous effort toward making some return to the Diocesan funds, but those funds are so small that ~~and if~~ should the benefaction of the Society be withdrawn, I apprehend that there would *not* be sufficient to maintain ~~more than~~ 2 clergymen who should address themselves to the charge of the white population.

I would also remind you that I am here a Missionary Clergyman engaged by your Society ~~Society~~ & it would be most congenial to my feelings to renew the engagement in this form, rather than in any other

I have the honor to remain

My dear Sir

Most truly Yours

Thos G. Fearon

To the Revd Ernest Hawkins

Secretary of the S.P.G. Society.

Richmond
T. L. Fearne

255

897
1858

Richmond
Illovo
Natal
Septr
1 Nov 1857

Reverend & Dear Sir

On the first of October last I drew upon you in compliance with instructions from the Bishop of this Diocese for 37.10 being a quarter's salary due that day, also for 5.– being a quarter's salary due to Mr D Taylor catechist in this Parish: together 42.10– Unfortunately I could not get the bills cashed in time to advise you by the last mail. I shall however be in time to announce the bill, it being payable at 30 days after sight. I have little to remark concerning my ~~duty~~ Parish or the incidents occurring. Now that it has been formed and the duty duly & regularly performed there is just as little to record as in the daily work of a Clergyman in some rural districts of England where there is a scattered population. Save that the distances I have to traverse are so much greater. I scarcely leave home without riding 8 or 10, but more frequently from 15 to 20 miles to see one family

The day school which with Mrs Farmer's assistance I commenced ~~about~~ a year ago, has grown into importance so that I have been able to obtain, a salary for a master from government resources. I am glad that this has so occurred for it leaves me more at liberty to attend to my parochial duties.

Mr Taylor the Catechist works entirely among the coloured population. He has commenced Sunday classes of the Kaffirs. He has from 8 to 12 pupils. They are chiefly the Kaffirs who are in service among the colonists. His work is one which fluctuates very much, & which will never make any great appearance. For the young men do not engage with their masters for more than 3 months at a time on the average, then they return to their kraals & their places are filled by others. But then a great point is gained, for though these youths make but little advance, they return to their homes, with their prejudices against instruction broken down, & with a favourable impression in favour of missionary efforts.

that they act as pioneers to the Missionary, & whenever the time shall come, that one makes his appearance amongst their tribe, there will friends & favourers be found: some whom we hope have learned somewhat of the blessings the Gospel brings to a people: & some who have had their desires excited after better things, than the [illegible] their fathers followed. The sad state of affairs [illegible], makes us feel very sensibly our own precarious position — a handful of white men amongst numberless hordes of uncivilized beings. But the Lord reigns, [illegible] hand on the hearts of all men, & protected by him, we are as much assured of our safety, as though we dwelt on [illegible] the ~~land~~ of happy England.

Believe me to remain

My dear Mr S Sanders

Most truly yours

Thos G Freeman

1858. Mar. 22 J. Burkhin? Durban. to Rev. R. Robertson

account of native converts – Joseph, from Mozambique, who died at R's station: Usipike, teacher at Rev. Mr. Rood's native school at Amanzi'Mtoti; Cornelius, now teaching under Wesleyans at Verulam.

with 6 (

Durban 22 March 1858

My dear Sir

259

In reply to your request of the 19th that I would give
account of the earlier days of poor Joseph who died at
Station — I beg to add the following.

While young he was stolen from his country somew
about the Mozambique, and the Slaver that was carry
him off was Captured by one of our Cruizers. he was apprentice
out, at St Helena. and came to this Country as servant to
an Officer about 1850. I knew him at that time — P. M. Bur
I think about 1852 he came to live with me and continu
with me until I left my property at the Umbilo to live in
Durban. about this time he removed to the Umlaas —
I think if he received any spiritual good at my House
it was from my late Wife. with whom he was a great
favorite — and as the language he spoke was a sort of
mixture of Dutch English & Kaffir she who could underst
all could freely converse with him and I know often
did press home religious truths. besides this, he saw
her life. & he saw her death — I hope the seed sown
did bring forth fruit in him, and that he is now
uniting with her in ascribing all praise and glory to
the Great Head of the Church. —

It is very pleasing & encouraging to hear that
attempts to do a little good are blessed, there are others
also to whom I think my dear departed one was
instrumental in bringing about their Regeneration, one
I will name Umpheke — the Teacher of the [illegible]
native School at Amanzimtote — who now appears
to be a firm active consistent Christian — he first
learned to read at my house at the Umbilo when

my son kept a Native Class — and when I left that neighbourhood to reside at P.M.Burg. about 1847 he took letters of commendation to that sainted man Rev Dr Adams who then occupied the spot you now do as the scene of his Missionary labors (& when I read your Journal it reminded me of a visit I paid in 1842. & witnessed his preaching to a very attentive congregation of about 400 — some of whom are now upright intelligent Christians. — here also he had a large School) when the station was removed to the Amanzimtoti. Umpike removed. and was converted to God — there is also another I will name. Cornelius, who lived with us some Years, and our conversations especially that of my lamented earthly friend. had their full weight and was afterwards blessed he became converted under the Wesleyans, and is now a worthy teacher & preacher in connexion with them at Verulam. he also dates his first religious impressions from his residence with us. I mention these two cases hoping you may one day see and converse with them,

and I trust it will encourage you to persevere in your course. under the assurance that though you may see little or no fruit now in due time you will reap if you faint not. — and with the earnest prayer that we may all do our duty in that path in which it has pleased God to call us

believe me my dear Sir

most truly yours

SOUTH AFRICA.

NATAL.

1860. Feb. 6. (Archn. later) C. S. Grubbe at Bishopstowe – conflict with Bp Colenso over management of school.

261 [illegible]
February 6th 1860

[illegible] Sir

I send by this post my final report of this school: but it does not seem to me to be right simply [illegible] that I have now nothing more to [illegible] without any explanation of the causes which have led me to request to be appointed to some other sphere of duty. I might give such an explanation in the formal report: but I think it would be better under the circumstances to write to you. Not of course confidentially, but in a more private manner. I have no object personally beyond the desire to acquaint the Society as far as is absolutely necessary and frankly (as I think I am in duty bound) with what has taken place - and at [illegible] as much as I can, to [illegible] might arise. The [illegible] your foreign [illegible] painful matter [illegible] the [illegible]

You may remember that I came out to Natal in July 1858 after having been approved by your board of examiners, though not appointed to any Station. Since that, the Society has approved of the bishop's appointment of me to this Station, (with a salary of 120 £ per annum) and has also paid 75 £ (I believe) towards my outfit and passage money.

The Bishop's wish was, that he should attach me as Clerical ~~Superintendent~~ Head of this Institution, and as Clerical Superintendent of the Educational work here, in place of Mr Brough; as the senior boys had now arrived at a point at which it was desirable that they should have higher training than could be given them by a person who had not been at one of the Universities. Since my arrival, his Lordship has called me in his public report to Government and at other times "Principal of this Institution."

I found on my arrival, that, owing to the bishop's personal presence here and other circumstances, I could not possibly be Clerical Superintendent of the whole Mission -

consider myself in charge of the Station - in fact I have had no duties as such at all. As far as I was concerned, this made no difference to me, as, until I knew the language, and had had opportunities of observing the character of the natives, I could do very little good amongst them. Indeed my time was fully occupied. We had chapel from 9 to about $\frac{1}{4}$ 10. School from 10 to 12. and 2 to 4. Chapel at 7 - and I had some of the boys with me from after Chapel to about 9. Supper at $9\frac{1}{2}$. In addition, his lordship wished me to assist the catechists in their studies preparatory to orders - and they had been looking forward to my coming - so to assist them. So I had a kind of lecture (to the best of my ability) from 12 to 1 daily, and this necessarily involved some time in preparation - so that to study the language I had almost no time, when the duties were over.

There were from the first, [illegible] evils (as they seem to me) connected with the habits of the boys - with regard to order, cleanliness &c - which I desired to remedy - but [illegible] lost the opportunity of [illegible]. was great [illegible] since then. The senior boys (Mackiane the head boy and two others) who were the furthest advanced, and whom I supposed I was wanted to train more than the others, were never put under my care at all. I must frankly say that the extreme favouritism shewn to them—the constant indulgence shewn to them only—and the continually shielding them, especially Mackiane, from any control & discipline—while they were still reckoned to be in the school, & best boys of the school put under them as fags &c.—always seemed to me to have a bad effect upon themselves, and upon the other boys—while it rendered my own position towards them one of great difficulty and unpleasantness. If they had been either under me or separated out from the school altogether, the case would have been different—but they had full authority to interfere with the boys without being under my control.

Matters however went on pretty well, at least they say; up to that time no fault had been found with my management & teaching—in fact I may say quite the reverse. It was then proposed to me that a lady should assist to teach in school. This I declined, for that time my position has been so unpleasant one: The bishop constantly asserted that he would not interfere with my plans and wishes for the government of the boys, and constantly returned to the same point of trying to induce me to agree to the introduction of the lady teacher. After a time, he made some remarks one evening before others which seemed to me to imply, that I was improperly severe towards the boys, that I could not teach them, and could not govern them. If this was his judgement, whether he was right or wrong *in fact*, my course was clear. If he was right, I was clearly unfit to be at the head of the school. If he was wrong, I had nothing to do, but to bow to him as my superior and try to find some other sphere of duty. Of course the Society would not require me to stay in the school under such circumstances. I therefore went to him privately the next evening, and told him that I did not wish to remain at the Station *permanently*, but, of course, would do my best to carry on the school while I was here. The bishop told me, that what he had said had been in jest. Allow me, my dear Sir, to say this confidence; that while this explanation was sufficient to enable matters to go on pleasantly for the time - owing to very many other things which had been said, at very different times, and other circumstances, I did not feel justified in altering my intention to resign.)

The bishop wished me to send in a class to a lady here to learn arithmetic for an hour a day. To this I at once agreed. The next day his lordship came into school, and directed a class to go to this lady to be taught altogether. This was not what I had agreed to; but I made no objection - feeling it my duty since I was only here temporarily - to do all I could, even if contrary to my own judgement, to carry out his plans. This took place in June. Some weeks after, the bishop came to me, alone - wishing to send the class back again into School, and that I should be particularly strict towards them - as the lady could not manage them. At that time he repeated the charges he had made before - distinctly stating - that I had flogged the boys too much, that they had not got on, and that I could not manage them.

At Christmas, the boys went home for holi-
-days. And since then I have not had
any thing to do with them, directly, or indi-
-rectly. The bishop expressed his wish
that it should be so. 267

I am afraid my letter is tediously
long: but I must, in justice to myself,
add some observations on these facts.

If the bishop had been in the position of
head of the school, and I, simply acting
under him. My duty would have been
clear enough: to do whatever he wished.
But he placed me in that position - he
represented me to be in that position and
therefore, the whole responsibility of the mat-
rested on me. Once or twice, when he ex-
-pressed a wish that I should do what
I myself thought would be injurious, I
expressed myself ready to carry out his
wish, if he would direct me to do it,
and so, take the responsibility - but this
he would never do: at the same time, I
distinctly state, that the boys were in-
-terfered with - very seriously - and my diffi-
-culties very much increased in consequence.

As regards the lady teacher. This plan had
been resorted to in Mr. Baugh's time - and

annoyances had been put there as I believe, in addition, that the real object of the proposal was to place Andrews as a teacher in the school - without being exactly under me - and I was convinced then, and am so now, that if I had voluntarily agreed to that scheme, I should have voluntarily destroyed my own authority - and every chance of doing any good at all.

As regards the severity towards the boys. When his Lordship first made this charge, I respect-fully stated to him in the private conversation I have mentioned - that he did not know when the boys were beaten, how often, with what severity or for what offences: to this he made no reply excepting that it seemed to him, that the boys were beaten oftener than they were in Mr Brough's time. Then it was that he said, that what he had said, had been in joke. It is perfectly true that the boys were beaten oftener than in Mr Brough's time - because the bishop's friend went into school, and in the presence of the boys themselves, forbade him to beat them: the result was, that there was no order or discipline whatever in the school when I came: and I know that Mr Brough regretted this as much as I did. For one kind of offence I had resort to beating, frequently: that was against impurity, dirty habits into which the boys had got. Such they themselves acknowledged would not be tolerated in their own heathen Kraals. I was the more anxious to eradicate them because they are committed in the chapel, where they sleep, and it seemed to me almost a mockery to call them day by day to kneel down to say their prayers in the very spot where these things had been going on. I know that evil effects have followed. I did not adopt flogging first of all to check these evils: but when I asked the elder boys, and they told me that at home they were beaten to prevent such things, & when our own native Christians, the parents of some of the boys, and lastly the boys themselves, told me the same thing, I thought I had no choice left. After a time, another plan was suggested to me, and I adopted that; and then, but not till then, the boys began to grumble occasionally, because I had beaten them for that [illegible] and [illegible] doing so - they are likely to have misunderstood to have been an acknowledgement that I was wrong in having beaten them at all. There is very much more that I might add on this point - and will do so, if you wish for any further explanation. Excepting for these faults - the boys have not been frequently beaten: - As to their not getting on. This was said, when I had been just nine months in the Colony. With the amount of work I have had to do my progress in the language could not be very rapid - and I told the bishop at first, that for a time they would not get on beyond the point at which they then were. I believe, however, that, as a fact, they have got on. but not to bring forward my own opinion in opposition to the bishop's, I would only observe this. I am certain that the bishop does not know what any one boy, or whole class of boys was learning when I came, or when I ceased to teach them at Christmas - or at any time since I have been here. Within the last few days he has asked me for a list of the work they did with me, because he wished to draw out a plan for their instruction from this time forward, and did not know in what subjects I had taught them. He is employed unceasingly in hard work at the language in his own study. and I hope it will not be thought savouring of disrespect if I say. that as there are many of the boys whom he does not know by name or by sight - and he does not know the characters of individual boys - the difficulties I have had to contend with - the point at which any one boy was in any one subject when I came - or that at which he is now - he could not say whether they had got on satisfactorily or not. I have not the vanity to suppose, that no one could manage or teach them better than myself. and should have been heartily glad for hints from any one acquainted with the facts of the case. which would have enabled me to have trained them more efficiently.

I will only add, that whatever annoyance I have met with. I have had sufficient satisfaction as regards the boys themselves. to compensate for all. I am perfectly certain that they do not suppose that I have acted tyrannically to them. or in any way neglected them - and to them I had become very deeply attached - and I believe many of them fond of me. When they went away, they almost all came to bid me good bye - which was perfectly voluntary on their part - and of those who have returned, most have come to see me. They know that I am no longer in any way their "umfundisi" - and that I am soon going away. I should wish for no higher sphere of duty than a Kaffir school. But if it is to be conducted under such circumstances as those I have mentioned, I do not think I could reasonably expect that the results would be so satisfactory, as to justify me to devote my life, and the Society the money to carry it on. Let me say that I have thought it due to the Society and myself to say this much - I do not wish to press the matter further. Whatever annoyances there have been to myself have passed - and I now look forward to beginning work in another part of the Colony better prepared, I hope, to be useful than when I first came here. Nor would I forget that from the Bishop and while living here as one of his family - I have received many kindnesses, which, I hope, I shall always gratefully remember.

Believe me
Dear Sir
Yours very truly
Charles Septimus Grubbe

SOUTH AFRICA

NATAL.

1861. Dec. 30. Rev. W. A. Elder at Verulam, Natal (1860-7) – re Rev. H. H. Methuen (DSPG)
important.
on state of disorganisation of the Church in the Dioc., Bp (Colenso) burnt in effigy in Durban. Bp's letters to W. A. E. – not confirmed by those from SPG
The Bp "so thoroughly unbusinesslike that if the Society sh.d leave my income to the mercy of the Bp's capricious will I must leave the Dioc. and add another to the long list of Miss.y failures in this Dioc."
re Bp. on 'The Epistle to the Romans'.

? [illegible] 1848-53 [illegible].

Rev William Alexander Elder (from Newfoundland) Verulam, Natal
1860-7

SPG archives. Letters fr. Bp Colenso all through 1861 re payment of W. Elder,

3092/62

[illegible]: Natal: S. Africa
December 30th 1861.

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My dear Mr. Bullock. Copied 3/3/62

I receive yours of Nov. 4th as a sort of semi-official communication, inasmuch as you do not send me the reply from the Committee, which I asked for.

That I have failed to send any Quarterly letters is in some measure your fault. Before I left England you told me (as a dissuasive to bringing a wife with me) the history of a Mission party the Society had fitted out which failed through the lady: but you did not tell me that that party was headed by Mr. Methuen, & the Diocese the one I was coming to. When I arrived in Natal & discovered this I felt so angry with you, at what I could not but regard as disingenuous on your part towards me, that I could not trust myself to write even to inform you of my arrival. (I knew that the Bishop was writing). Further, I found the affairs of the Church in such a different state to all I had read, that I was unwilling to trust myself to write any of my observations. From all I heard, I could not conceive the Church in in a worse state of disorganization — the people in Durban had gone the length of burning the Bishop in effigy (which he himself told me).

I had been *cautioned* by several of the clergy whom I met in Durban to be sure to have *in writing* from the Bishop, *the terms of his arrangement with me*. Accordingly, when I had seen the Bp. & he had made his arrangement, & appointed me my post, I asked him for some such writing, & he gave me what purported to be a copy of his letter to Mr Hawkins, dated Feb 2nd 1861. In that letter he says "I am rejoiced to welcome Mr Elder to this Diocese & have ~~appointed him to the Coast District~~ assigned to his charge the Coast District between the Umgeni & the Umhloti, including the Villages of Verulam & Mount Moreland" (part of the late Archdeacon Mackenzie's charge), his income should not be less than £150 while single, and £200 when married. — I trust, therefore, that the Society will approve of my arrangement with him, viz., that he is to draw upon the Society for the first year for the whole sum of £150. from January 1st 1861. &c &c."

SPG Archives

I waited in some suspense for several months for a confirmation of this arrangement from the Society. On the 24th of August the Bishop wrote me. "I have had no reply from the S.P.G. I may hear by this Mail: if so I will write; if not, the only thing is to assume that they have acted according to my request."

Four days later, on the 28th Augt, he writes me as I have already communicated in my letter of Sept 2nd. On Sept 19th he writes "I quite agree with you that you have been placed in a very painful position, and nothing shall be wanting on my part to relieve you from its difficulties". Decr 11th he writes again, "I have again written to the Society upon the subject & set before them as strongly as I can the circumstances of the case".

With all this in the Bishop's writing I am quite at fault when you tell me he has 'written nothing about me' to the Society, & that you did not know where I was stationed.

But see SPG Archives for the Bishop's letters.

The Bishop now writes me that all he is able to authorize me to draw for is £55. But I must insist upon his keeping to his first arrangement. Whether the Society may eventually guarantee me the full £200, or only part of it (as they did in Newfoundland) leaving the rest to be made up by the congregations, I wait to learn. But I must say distinctly, the Bishop has shown himself so thoroughly unbusinesslike, that if the Society should leave my income to the mercy of the Bp's ~~captious~~ capricious will, I must leave the Diocese, and add another to the long list of Missionary failures in this Diocese.

I am preparing my Annual Report, which, as I must send it ~~th~~ through the Bishop

I do not expect will be in time for this Mail.

I ought to add that the publication of the Bishop's Notes on the Epistle to the Romans has not tended to strengthen the confidence of the clergy in their Bishop – indeed we are all greatly distressed by it.

Many thanks for your kind wishes; and if I am able to remain in and work quietly here I shall forgive you the uneasiness you, perhaps inadvertently, caused me.

Believe me
My dear Mr Bullock
Yours very faithfully
W. A. Elder.

The Revd W. T. Bullock
&c &c
79 Pall Mall
London.

South Africa
Natal

1862 Nov. 23. Cutting from Belfast News Letter re SPG & Dr. Colenso and a lecture by Dr. Fleury on Prophecy.

Correspondence.

BISHOP COLENSO AND THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

TO THE EDITOR OF THE BELFAST [illegible]

SIR,—Your paper of the 20th instant [illegible] report of a lecture delivered by the Rev. [illegible] of Dublin, to the United Church of England and Ireland Young Men's Society in Belfast, on "Prophecy," the Rev. Dr. Drew in the chair.

During the course of that lecture, Dr. [illegible] the following remarks respecting Bishop Colenso and the Society for the Propagation of the Gospel, which I have since ascertained were reported with [illegible] accuracy:—"Brethren, my dear [illegible] Dr. Colenso is one of the [illegible] the Propagation Society. It was the Propagation of the Gospel Society that sent that man abroad, [illegible] him there with all his talents. As a [illegible] he should have made [illegible] bishop for the Propagating Society, and he is worthy of them. They have given [illegible] and he has come out with this wonderful discovery, that the whole of the Scriptures is false except the New Testament." At the close of the lecture, on the Rev. [illegible] J. Hobson remarking that Dr. Colenso's appointment did not afford any ground of complaint against the Society for the Propagation of the Gospel, Dr. Fleury reiterated his statement, that "Dr. Colenso [illegible] the nominee of that society, and he would leave the society to deal with him."

I shall not enter into the question why Dr. Fleury went out of his way, in a lecture on "Prophecy," to make a gratuitous and wholly unprovoked attack on the oldest missionary society of reformed Christendom, and which for more than 160 years has been zealously labouring in all parts of the world to win souls to Christ; but I shall confine my remarks to an examination of his twice-repeated statement that the Society for the Propagation of the Gospel "sent Dr. Colenso abroad, and that he was the nominee of the society."

On reading the report of Dr. Fleury's lecture in your paper of the 20th, I at once wrote to the society's office in London, 79, Pall Mall, for accurate information on the subject. This morning I received the following most satisfactory [illegible] secretary:—

"Society for the Propagation of the Gospel
in Foreign Parts,
79, Pall Mall, London, Nov. [illegible], 1862.

"MY DEAR SIR—I have by this post written to Dr. Fleury, to ask whether the report of what he said with respect to the appointment of the Bishop of Natal is a correct one; [illegible] admits the [illegible] further to [illegible] authority [illegible] answer [illegible] from the [illegible] nothing whatever to do, either directly or indirectly, with the appointment of Dr. Colenso to the See of Natal, or with sending him out to that diocese. The statement, therefore, that 'Dr. Colenso was the nominee of that Society' is simply untrue.—I am, my dear Sir, yours very truly,

"ERNEST HAWKINS.

"The Rev. Alfred T. Lee."

This letter requires no comment from me. Your readers will, no doubt, learn from it the value to be placed on attacks made, even by men of position and supposed accuracy of statement, on the venerable Society for the Propagation of the Gospel in Foreign Parts.—I remain, Sir, yours faithfully,

ALFRED T. LEE,
Secretary for S. P. G. for Diocese of Connor.

Ahoghill Rectory, Ballymena,
Nov. 2[illegible], 1862.

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South Africa

1862 Nov. 29

re Bp Colenso.

29 Nov. 1862.
Letter from Rev.
C. M. Fleury with
some excerpts from
the Press re Bp
Colenso, etc –
– Home.

[illegible]

2130
1862

[illegible] the 23rd inst

I [illegible] till yesterday
not having been from home —
On receipt I wrote a letter to the
Belfast N. L. as I said I
would [illegible] Briefly rehearsing
our correspondence — and
placing in italics from words
"in point of fact the S.P.G. Socy
"in no way directly or indirectly
"contributed to the election, elevation
"or appointment — &c
And on the faith of those
words I retracted the
statement [illegible] made by me

Tho' my letter to the Belfast
Paper might be deemed
a sufficient reply to your last
I think courtesy demands
that I should send you
this acknowledgment of
your letter, and thus
concluding our correspondence
I remain Revd Sir
Yours sinly
C. Mc Fleery

Revd E. Hawkins

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Correspondence.

THE REV. MR. FLEURY AND THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

TO THE EDITOR OF THE BELFAST NEWS-LETTER.

DEAR SIR—Permit me, through your excellent journal, to correct an erroneous statement, made in Belfast, on the 20th inst., in the course of a lecture delivered by me on "Prophecy."

Dr. Colenso's publication on the Pentateuch came up for review; and, under the general impression which then prevailed, I attributed his elevation to the Society for the Propagation of the Gospel.

Subsequently, I received a letter from one of the secretaries of that society, the Rev. Ernest Hawkins, asking, "If I had used the words reported in your journal, attributing the elevation of Bishop Colenso to the Society for the Propagation of the Gospel," and "on what authority?"

I replied, at once, that I had done so; and that, if he wished to bring matters to a speedy issue, he had only to declare that his society had nothing to do, directly or indirectly, with Dr. Colenso's appointment, and that I would most readily retract the statement.

Having returned from Enniscorthy last night, this morning I received and read a second letter from Dr. Hawkins, containing this paragraph:—

"That there was no better foundation for your assertions concerning the society you will be satisfied when I tell you that, in point of fact, the society had nothing to do, either directly or indirectly, with the selection, nomination, appointment, or sending forth of Bishop Colenso."

After such a declaration, my course is clear, and, I conceive is best followed out by giving that paragraph to the world, through your journal, as the sum and substance of what I am now bound to state as a retractation of my assertion. With many apologies for trespassing on your time and space, I remain, dear Sir, yours very sincerely,

C. M. FLEURY.

Dublin, Nov. 28, 1862.

[illegible] Dr. Fleury has [illegible] but he [illegible] that a general [illegible] was a nominee of the Society. The [illegible] ble for the selection of any of the Colonial [illegible]

I am, Sir,
Yours very [illegible]
[illegible] DAWSON,
[illegible] S. P. G. (Ireland.)

22, Dawson-street,
Dec. 9, 1862.

To the Editor of the Belfast News-Letter.

SIR,—Your paper of the 20th instant con[illegible] a report of a lecture delivered by the Rev. Dr. Fleury, [illegible] to the United Church of England and Ireland Youn[illegible] Belfast, on "Prophecy," the Rev. Dr. Drew [illegible]

During the course of that lecture, Dr. Fl[illegible] following remarks respecting Bishop Colenso [illegible] Society for the Propagation of the Gospel, which I hav[illegible] were reported with perfect accuracy:—"[illegible] dear friends, that this Dr. Colenso is one of the [illegible] of the Propagation Society. It was the Propagation of [illegible] Gospel Society *that sent that man abroad*, and placed him [illegible] with all his talents. An excellent arithmetician, he would have made a noble bishop for the Propagation Society, and he is just worthy of them. *They have given us this man*, and he has come out with this wonderful discovery, that the whole of the Scriptures is false except the New Testament." At the close of the lecture, on the Rev. R. J. Hobson remarking that Dr. Colenso's appointment did not afford any ground of complaint against the Society for the Propagation of the Gospel, Dr. Fleury reiterated his statement, that "Dr. Colenso was the nom[illegible] that Society, and he would leave the society to deal with [illegible]"

I shall not enter into the question why Dr. Fleury went out of his way, in a lecture on "Prophecy," to make a gratuitous and wholly unprovoked attack on the oldest missionary society of reformed Christendom, and which for more than 160 years has been zealously labouring in all parts of the world to win souls to Christ; but I shall confine my remarks to an examination of his twice-repeated statement, that the Society for the Propagation of the Gospel "sent this Dr. Colenso abroad, and that he was the nominee of the society."

On reading the report of Dr. Fleury's lecture in your paper of the 20th, I at once wrote to the society's office in London, 79, Pall Mall, for accurate information on the subject. This morning I received the following most satisfactory reply from the Secretary:—

"*Society for the Propagation of the Gospel in Foreign Parts,*
79, Pall Mall, London. Nov. [illegible], 1862.

MY DEAR SIR,—I have by this post written to Dr. Fleury, to ask whether the report of what he said with respect to the appointment of the Bishop of Natal is a correct one, and if he admits its substantial accuracy. I have ventured further to ask him or what facts or on whose authority he bases his assertions. I await his answer. Meanwhile, in reply to your inquiry, I lose no time in saying that the Society for the Propagation of the Gospel had nothing whatever to do, either directly or indirectly, with the appointment of Dr. Colenso to the See of Natal, or with sending him out to that [illegible]. The statement, therefore, that 'Dr. Colenso was the [illegible] of that Society' is simply untrue.

I am, my dear Sir, yours very truly,
"ERNEST HAWKINS.

"The Rev. Alfred T. Lee."

This letter requires no comment from [illegible]. Your readers will, no doubt, learn from it the value to [illegible] on attacks made, even by men of position and [illegible] accuracy of statement, on the venerable Society for the [illegible] of the Gospel in Foreign Parts.

I remain, [illegible]

[illegible]

Ahoghill Rectory, Ballymena,
Nov. [illegible]

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Dec. [illegible]

[illegible]ASTICAL GAZETTE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

SIR,—In a speech delivered by the Rev. G. E. Tate, vicar of Widcombe, at the last meeting of the Colonial and Continental Church Society, that gentleman stated—"The support of many was given to the Society for the Propagation of the Gospel. That Society sometimes did good and sometimes did harm—it sent out some good men and some bad men." As some of your readers may not be aware of the rules of the last-named Society in the selection of its Missionaries, I give the 16th Bye Law:—"That a Board of Examiners, consisting of five clergymen, be appointed annually by the Archbishops of Canterbury and York, and the Bishop of London, to inquire into the fitness and sufficiency of all candidates who may present themselves in this country for missionary appointments, and that no candidate, so appearing, be accepted by the Society without a recommendation in writing from the Board." We thus see that the five Examiners are selected by the two Archbishops and the Bishop of London. The following clergymen now constitute the Board, viz.:—The Rev. C. B. Dalton, P.C. of Highgate, chaplain to the late Bishop of London; Rev. Fras. Hessey, D.C., incumbent of St. Barnabas, Kensington; Rev. Daniel Moore, incumbent of Camden Church, Camberwell; Rev. Edward Parry, Rector of Acton, late Chaplain to the Bishop of London; Rev. John Thomas, Chaplain to the late Archbishop Sumner. It may be asked whether a more competent or a more unexceptionable body could be selected for the important duty which is committed to them by the before mentioned prelates?

As Mr. Tate has exercised his judgment in deciding who are the "bad men" among the Missionaries of the Society, amounting to [illegible], their names must all have been reviewed by him.

As a Vice-President, and one of the oldest members of the Society, and having filled the office of Treasurer of the Parent Society solely and jointly for nearly 20 years, I may be presumed to be well acquainted with its operations and to be zealous for its interests.

I have, therefore, endeavoured to draw from Mr. Tate an explanation of his words, but his answers to my letters have been so far from satisfactory, that I feel myself called upon now, not only to vindicate the character of the Society for carefulness in the selection of its Missionaries, but to remind Mr. Tate, thus publicly, that he is bound, in a matter of this kind, to be precise and definite—that he should either make good his assertions by naming the "bad men" referred to, and that he should state on what grounds and on whose report he asserts that "harm" has been done by the Society, or that he should candidly retract charges which he cannot maintain and justify.

I am, Sir, your faithful servant,
Lansdown Crescent, Dec., 1862. J. H. MARKLAND.

Bath Express 285
Dec: 20. 1862

for refining [illegible]
quotes *Steward* v. [illegible]
Court of [illegible]
cause for repealin[illegible] [illegible]tion."

To return to th[illegible] [illegible]d, there seem no [illegible] in
Ireland at least for [illegible]g one holding such views of
Sweedenborg.—LL.D.]

RECOVERING GLEBE LANDS

Dr. Pinnock (Book B. 391) quotes Laud, Beveridge, and Cosins urging that Morning Prayer be *before* and not afternoon.

To alter our Irish practice in this respect, would surely be a change in the right direction.—LL.D.]

ARE DEACONS MINISTERS ?—CAN THEY READ THE COMMON PRAYERS AND SERVICES OF THE CHURCH ?—SPECIAL SERVICES—CONVENTICLES.

To the Editor of the Irish Ecclesiastical Gazette.

SIR,—The subjects mentioned above have at various times engaged the attention of your readers. Allow me to refer them to the following clause in the Act of Uniformity which comes first in order of contents in our Book of Common Prayer.

"Provided always, and be it further enacted by the authority aforesaid, that at all, and every time, and times, when any sermon or lecture is to be preached, the Common Prayers and Service in and by the said Book appointed, to be read for that time of the day, shall be openly, publicly, and solemnly read, by some Priest or Deacon, in the Church, Chapel, or place of public Worship, where the said sermon or lecture is to be preached, before such Sermon or Lecture be preached, and that the lecturer then to preach, shall be present, at the reading thereof."

Does it not appear then that Deacons are Ministers, authorized to read the Common Prayers and Services of the Church? Is not the disorder of Special Services with Popular Preachings, a direct violation of this Clause in an Act which all Ministers are bound to observe? Is it contrary to anything contained in the Book of Common Prayer, and therefore outside the discretion of a Bishop that he should take order to substitute the Litany or any other selected portions of our Services for the Common Prayers and Services appointed to be read for that time of the days when a so-called Special Sermon is advertised to be preached?

I am, Sir,
Your obedient servant,
A.M.

PRAYER MEETINGS.

To the Editor of the Irish Ecclesiastical Gazette.

SIR,—As some of the clergy may desire to know the opinion of the Archbishop of Dublin on the propriety of allowing laymen to preach and use extempore prayers in their School-houses (a custom which I fear is on the increase,) I send you a copy of a letter on the subject I have just addressed to a parishioner of mine.

Your obedient servant,
RALPH SADLEIR, D.D.

Dear—— I read your letter for the Archbishop, asking me to allow a Meeting to be held in the School-house, at which laymen are to expound the Scriptures and use extempore prayers.

As this would be equivalent to sanctioning such [illegible] desired me to say that (as I told you) "if he and I [illegible] anxious to comply with your request, the Articles of our C[illegible] forbid us to do so, and that if I disregard these, I [illegible] common honesty, resign my living and leave [illegible] that in this restriction there i[illegible] [illegible] there is no hindrance [illegible]

[illegible] JOHN CARTER.
[illegible] Marm, Back Ferry,
[illegible]
[illegible] ought ever to be without
[illegible]
[illegible], King's Arms Hotel, Lancaster.
"I have [illegible] the Constitution Balls most valuable for [illegible] up from grass, and very beneficial to give [illegible] to horses when turned out."
[illegible] prepared by FRANCIS CUPISS, Diss, [illegible] of the Prize Essay of the Diseases of the Horse, and may be had of all Patent Medicine [illegible] Packets of 3 Balls, 1s. 9d.; and 6 Balls, 3s. 6d., [illegible] Packets, 10s. 6d.; or 7 large Packets, 21s., with [illegible]tions.
[illegible] using the Balls may consult the Proprietor gr[illegible] by enclosing a Stamp in a prepaid letter. 244

[illegible]VER COMPLAINTS, BILE, WIND, and INDI-GESTION CURED WITHOUT MERCURY
[illegible]HERE are only TWO MEDICINES KNOWN which really act upon the Liver and Biliary system; one is [illegible]cury, in the form of Blue Pill, or Calomel; and the [illegible] is Taraxacum, or Dandelion; but if every one knew [illegible] quickly Mercury destroys the delicate coats of the [illegible]mach, impairs digestion, and positively shortens life, he [illegible]uld take no other aperient than DR. KING'S DANDE[illegible]ION and QUININE BILIOUS AND LIVER PILLS, [illegible]ch liberate bile, disperse wind, and strengthen the whole [illegible]me; are made from the receipt of a Physician, and not [illegible] a Quack Medicine, by unskilful men. They are the [illegible] safe, mild, and effectual Pill for bile, wind, indigestion, [illegible]pid liver, costive habit, head ache, morning or other sick[illegible], faintings, languor, piles, furred tongue, unpleasant [illegible]th, taste in the mouth, fluttering in the heart, noise in [illegible] head, spasms, gout, and nervous debility. No danger [illegible]d.
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